

Imperfect: pp. 183, 184, 273, 274 missing

© Maturini Corderii
Cordier
COLLOQUIA SCHOLASTICA,
ANGLO-LATINA,

In varias Clausulas distributa :

Observato utriusque linguæ Idiomate.

*Quo sc. (ope vernaculi) in quotidiano
sermone Latino pueri felicius exerce-
antur.*

*Positi sunt insuper in utriusque confiniis Nu-
meri, quibus uniuscujusque Vocabuli vel
Phrasæ indicatur locus, & usus genuinus.*

Charles
A Carolo Hoole, A. M. è Col. Linc. Oxon. Et
nuper apud Londinates Ludimagistro.

*Ipsum Latine loqui, est illud quidem in magnâ
laude ponendum, sed non tam suâ sponte, quàm
quod est à plerisque neglectum. Non enim tam
præclarum est scire Latine, quàm turpe nescire.
Cic. de Clar. Orator.*

✱ L O N D I N I,
Excudebat T. HODGKIN, pro Societate
Stationariorum. MDCXIII.

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1858. Sept. 25.

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D. W. Stevens
of Mansfield.

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13 MAY 1912

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To his honoured good Friend,
Mr. HENRY HAMPSON,
CITIZEN OF
L O N D O N.

S I R,

THE lively Progress that your Eldest Son (the Leader of his Class) together with some others his Fellows, made in these Colloquies, (whilst as yet they were conversant in their Grammar Rudiments,) embolden'd me to dedicate the same unto you; partly, to signify how willingly I would be thankful for your singular and great Favours done to me; and partly, to witness your Exemplary Education of your Sons at Home.

For I remember, your Care was to see them over-nights to perform their Tasks imposed; and, amongst other Things, this was usually enjoyn'd him, to write out a certain Number of the choicest Phrases in his Book, and to say them by heart the next Day. By which he receiv'd a double Benefit; first, to be able readily to read and truly to write our English; and, withal, to be well acquainted with some elegant and pure Expressions in the Latin Tongue.

This most profitable Course I have constantly kept with young Enterers into the Latin; and, observing it exceedingly advantageous to help them forwards towards Authors, with an easy Delight; I proceeded thus to publish what I now present you with for the general Good of all, but more particularly for the Benefit of your Children.

The Epistle Dedicatory.

And however it may seem unworthy your Patronage, as insisting upon Things more fit for Boys than Men to look upon; yet, considering how far meaner Works (both of this and meaner Subjects) have been dedicated to, and accepted of by, most noble Personages, and many in most weighty and strong Employments: I presume it will not want your Acceptance. And sith the very Worth of the Book hath born it out without a Patron, (I may boldly say to Score, if not) to Hundreds of Impressions, both in this and foreign Countries, it cannot be any Disparagement to you to give it Countenance.

Nor let any tell you, that your Sons (how good Proficients soever) are now past this poor Subsidiary, seeing it may benefit even (the most learned of all us) School-masters, both to learn and teach by. And I have been told, in Commendation of that yet famous Dr. Reynolds (once President of C. C. C. and then the University's Orator in Oxford) that when young Students came to him, and desir'd him to inform them what Books they had best to peruse, for the speedier and surer Attainment of a clean Latin Stile or Speech; he ever bad them get Corderius's Colloquies, and be sure, in reading them, to make those Expressions their own, both for writing and speaking; because in them they should find Terence and Tully's Elegancies apply'd to their common Talk.

*Which Advice of his (without Question,) were it but continually taken, and constantly observ'd (at the least) in that my Mother Academy, it would ease the late Complaint of one * of the present Publick Readers; and cease the frequent Sarcasms of Foreigners, who deride to see such a general Disability in Englishmen (otherwise Scholars good enough) to speak in Latin.*

And I conceive no better Way whereby this Defect may be remedy'd, and the Scandal (that ensues thereupon) remov'd; than for every School-master, that professeth to teach Latin, seriously to trace Corderius's Steps, and to inure himself and Scholars, (by little and little) as they daily gather Strength, upon all Occasions whatsoever to speak the Learned Language. And to further that most profitable Exercise, I have purposely translated

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The Epistle Dedicatory.

these and other Colloquies ; partly, therein fulfilling the Author's Request, that Masters would interpret them now and then to their Scholars, and teach them how to imitate them ; and partly to discover that rich Treasure of Elegancies, which are sometimes involv'd in Particles and single Words, as well as gloriously expos'd in larger Phrases.

I might trouble you with some of these Things, which I have observ'd, to this Author's Commendation, viz. That he underwent and perform'd this defatigating Task of a School-Master, in sundry Places in France (more especially at Paris and Geneva) for above fifty Years together ; that he bred many excellent and great Scholars, amongst whom Master John Calvin is most famously known for his Works ; that, that great and accurate Printer Robertus Stephanus, was his intimate and beloved Friend, and one that thought it no Dishonour for his Press to print Cato construed by Corderius, as he should have done also these Colloquies, had not his own Death prevented ; and that, (for which we, indeed all we of his Profession, may admire him) he taught six hundred Boys with far more Order and Silence, than many other School-masters could keep with thirty or forty only. I might add, that, (besides his Care in ordering his Family, having always a Multitude of Tablers) he spent many private Hours (stoln, as it seems, from his Time of Sleep and Recreation) in providing such Helps for his Children, as might ease himself, and encourage them in passing the Difficulties of Learning ; and tho' he knew well enough many fear'd to see a Man of his Parts and Tears, thus to abuse himself in such boyish Matters ; yet he so far addicted himself to teach little ones, that for their sakes he condescended to any, even the meanest Undertakings. So that indeed I may well commend Corderius as an excellent Pattern for a good School-master to follow, and this Book of his as a true Touch-stone for judicious Parents, to try when their Children are well taught and disciplin'd.

But I fear to offend with Length, and therefore I will omit many things touching the Use and Benefit of these Colloquies, and my Design in translating them, because indeed I intend (as God continues Health and Opportunity) to proceed in A new Discovery of the old Art of Teaching, and therein to shew the

The Epistle Dedicatory.

Manner of Improving this and other Books, us'd in Schools, to their proper Ends.

May you please (Worthy Sir) to receive this mean Expression of mine unfeign'd Desires, to promote the profiting of those to-wardly young Gentlemen, your Sons; and to reserve it as a Pledge of my Endeavours, (at the least) to avoid the Name of a thankless Person; I shall rest, after I have subscrib'd my self, Sir,

Humbly devoted to serve

You and Yours,

From my School in
Goldsmiths-Alley.

November 4, 1652.

CHARLES HOOLE.

Aaron

Bordman

M. Car-

His Book

772

M. Corderius's

Colloquies
English and Latin.

Coll. I. Bernard, Claudius.

GOD save you, Claudius.

And God save you too, Bernard.

Let us play a little while.

What say you, you little fool?

You are scarce come into the School, and do you talk of Play already?

I pray you be not angry.

I am not angry.

Why then do you speak so loud?

I blame thy Folly.

May we not play then?

Yes, we may; but when Time serveth.

Fie! thou art over-wise.

I wish I were but wise enough; but, I pray thee, let me alone, that I may get what I am to say by and by to the Master.

Thou say fair.

M. Corderii

Colloquia
Anglo-Latina.

Coll. I. Bernardus, Claudius.

Salve, Claudi.

Tu quoque saluus sis, Bernarde.

5 Ludamus paulisper.

Quid ais, ineptulo?

Vix Scholam ingressus es, & jam de ludo loqueris?

10 Ne irascaris, queso.

Non irascor.

Cur ergo sic exclamas?

15 Accuso tuam stultitiam.

Non licet igitur ludere?

Imò licet, at cùm tempus est.

Vah! tu nimium sapis.

20 Utinam tantùm saperem

satis; sed mitte me, queso, ut repetam quæ non reddenda erunt Præceptorì.

25 Equum dicis.

I will

- I will also get with you, if you please.
- C What now? What is this? What meaneth this so sudden an alteration? 30 Did not you talk of Play but just now?
- B I did speak of it indeed, but not in earnest.
- C Why did you dissemble? 35
- B That I might talk with you a little.
- C What is that good for?
- B What now, do you ask? Did you never hear it of 40 the Master?
- C I do not now remember it; I say, what good doth it to talk together?
- B To exercise our selves in the Latin Tongue. 45
- C Truly thou thinkest aright, and I love you the more now.
- B I thank you: come, let us go to our Parts; for the Master will be here by and by. 50
- Coll. 2. Stephanio and the Master.
- S God save you, Master.
- P God save you, my Steph. Whence come you so very early?
- S From our Chamber. 55
- Volo ego quoque tecum repetere, si tibi placet.
- Eho? quid hoc est? Quid sibi vult ista tam subito mutatio?
- Nonne tu modò loquebar de lusu?
- Loquebar quidem, sed non serio.
- Cur simulabas?
- Ut paucis tecum fabularer.
- Quid illud prodest?
- Etiā regas? Nunquam audivisti ex præceptore
- Nunc mihi non occurrit; quid inquam, prodest confabulari?
- Ad nos in Latina lingua exercendos.
- Profectò rectè putas, & egre te nunc magis amo.
- Habeo tibi gratias: age, repetamus prælectionem: nam brevi præceptor aderit.
- Coll. 2. Stephanio & Præceptor.
- Salve, Præceptor.
- Salvus sis, mi Stephanio.
- Unde venis tam multò mane?
- E cubiculo nostro. 5

P. Tihen

When got you up?

A little before six, Master.

What do you say?

It is just as I say.

You are up too early.

Who wak'd you?

My Brother.

Did you say your Prayers?

As soon as my Brother had comb'd me, I said them.

How?

Kneeling upon my knees and holding up my hands together, I said the Lord's Prayer, with a Thanksgiving.

In what Tongue?

In the English.

Well done! who sent you to me?

No-body.

What then?

I came of my own accord.

By little Sweet-heart, what a fine thing it is to have a good wit!

Is it not breakfast time?

I am not hungry yet.

What would you do then?

I will repeat the Hours we use to say every day, if you please to hear me.

What should it do but please me? Do you remember them then?

I do remember them.

Quando surrexisti? (ptor.

Paulo ante sextum, præce-

Quid ais?

Sic est ut dico.

10 Tu nimis es matutinus.

Quis te expergefecit?

Frater meus.

An precatus es deum?

15 Cum primùm frater me pexuit precatus sum.

Quomodo?

Flexis genibus & conjunctis manibus, dixi precationem Dominicam, cum gratiarum actione.

Quâ linguâ?

Anglicanâ.

25 O factum bene! quis te misit ad me?

Nemo.

Quid ergò?

Utrò veni.

30 Mi animule, quàm pulchrum est sapere!

Nonne est jentandi tempus?

Nondum esurio.

35 Quid vis igitur?

Volo reddere Nomina quotidiana, si tibi placet audire me.

40 Quidni placeret? Tenes igitur memoria?

Teneo.

Thanks

Thanks be to God.		Gratia Deo.
P	Come on; say.	45 Age; pronuncia.
S	But you use to go before me in <i>English</i> , and I answer in <i>Latin</i> .	Sed mihi soles præire Anglicè, & ego Latine respondere.
P	You do well to put me in mind.	Bene mones.
	I had almost forgot that: answer then.	50 Pene istud oblitus eram: responde igitur.
S	I expect you should propound.	Expecto ut proponas.
P	The Head?	55
S	<i>Caput.</i>	
P	The Top of the Head?	
S	<i>Vertex.</i>	
P	The Fore-part?	
S	<i>Sinciput.</i>	60
P	The Hinder-part?	
S	<i>Occiput.</i>	
P	Now answer in <i>English</i> .	Nunc responde Anglicè.
	<i>Caput?</i>	
S	The Head.	65
P	<i>Vertex?</i>	
S	The Top of the Head.	
P	<i>Sinciput?</i>	
S	The Fore-part.	
P	<i>Occiput?</i>	70
S	The Hinder-part.	
P	What if you say all by your self now?	Quid si nunc solus dicas omnia?
S	I can easily say.	Facile dicam.
P	And I will be willing to hear you.	75 Ego verò te libenter audiam.
S	<i>Caput</i> , the Head.	
	<i>Vertex</i> , the Top of the Head.	
	<i>Sinciput</i> , the Fore-part.	
	<i>Occiput</i> , the Hinder-part.	80
	Have not I said well, Master?	Nonne bene dixi, Praeceptor?
		P. Corderius

P Very well as can be.

The Lord God be praised

P finely spoken!

Go now and ask the Maid
for your Breakfast.

S I had rather have it of you,
Master, if it may be no
trouble to you.

P O how I love you for that
saying! come, follow me,
I will give you some-
thing that is good, be-
cause you have done
your Business well.

What is this?

S White Bread.

P What are these?

S Dry Figs.

P Count them.

S One, two, three, four, five,
six.

P Pretty little Boy!

Now eat your Breakfast at
your own leisure.

Coll. 3.

A. B.

A Will you eat your Break-
fast with me?

B I have no Breakfast.

A What, have you not
brought it?

B I got my Breakfast at
home.

A Do you always do so?

B No; but because I rose
pretty early, my Mo-

Quam optime.

Laudetur dominus Deus.

85 O pulchrum verbum!

Ito nunc petitum ab ancil-
la jentaculum.

Malim abste accipere, præ-
ceptor, si tibi non est mo-
lestum.

90

O quam te amo de isto
verbo! age, sequere me,
dabo tibi aliquid boni,
quia tam recte fecisti of-
ficium.

95

Quid est hoc?

Panis candidus.

Quid hæc sunt?

100

Ficus arida.

Numerus.

Una, duæ, tres, quatuor,
quinque, sex.

O lepidum capitulum.

105

Jenta nunc otiose.

Coll. 3.

A. B.

Vis jentare mecum?

Non habeo jentaculum.

Quid, non attulisti?

5

Ego domi jentaveram.

Itane semper facis?

Minime; sed quia benè
mane surrexeram, sic

ther

ther was pleased to deal
so with me.

A Much good may it do you.
I then will break my fast
by my self.

B And I will ply my Book
in the mean time.

Coll. 4. The Master and the
Scholar.

M Are you ready to give an
account of your study?

D I am ready, as I think.

M Say then, and have your
wits about you.

D This Morning we first said
a Verse out of *Cato*; then
we constru'd it in Latin
and English; at the last,
two and two of us
parsed every Part of
Speech, with its Things
belonging to it, and the
Signification.

M Have you done your Duty
well?

D I suppose I satisfy'd my
Master pretty well.

M See you do not lie: for I
will ask him.

D As you will, Master; I
do not fear in this
point.

M Come, let us go on.

What have you to say at
Noon?

matri placuit me tractare.

Prosit tibi.

Ego igitur solus jentabo.

15 Et ego interim studebo.

Coll. 4. Magister, Disci-
pulus.

*Esne paratus ad reddendum
studii tui rationem?*

Paratus, ut mihi videor.

Redde igitur, & esto præ-
senti animo.

5 Hoc matutino tempore,
primum pronuntiavi-
mus carmen ex *Catone*;
deinde ejus interpreta-
tionem Latinè & Angli-
cè reddidimus; postremo
bini pertractavimus singu-
las partes Orationis, cum
attributis & significatio-
ne.

15 Rectène fecisti officium tu-
um?

Puto me satisfecisse præ-
ceptoris magna ex parte.

20 Vide nè mentiaris; nam ego
illum percontabor.

Ut voles, præceptor; nihil
hac in re metuo.

25 Agè, pergamus.

Meridie quid habetis red-
dere?

D: We

are.
tato.
I have taught you that
other while.
Do you not remember it?
I dare not say, Ay, till
I have try'd.

Disci-
lendum
?
eor.
o pra-
pore,
ciavi-
atone;
preta-
Angli-
tremò
lingu-
cum
catio-
m tu-
præ-
erte.
n ego
nihil
red-
: We

Nothing else?
Nothing.
I have taught you that
other while.

Do you not remember it?
I dare not say, Ay, till
I have try'd.

Form it in the first Per-
sons, and the rest will
be very easy to you.

The Indicative Mood.
Possum, I can.

Poteram, I was able.

Potui, I have been able.

Potueram, I had been able.

Potero, I shall be able.

The Imperative is wanting.

The Optative.

utinam possim, God grant I
can.

utinam possem, would to
God I could.

utinam potuerim, God grant
I have been able.

utinam potuissem, would to
God I had been able.

The Subjunctive.

ut possim, That I may.

ut possem, That I might.

Quamvis potuerim, Altho'
I have been able.

Quamvis potuissem, Altho'
I had been able.

Cum potuero, When I shall
be able.

Habemus declinare Ver-
bum Possum Latine &
Anglicè.

Nihil præterea?

Nihil.

Ego te istud aliàs docui,

Nonne tenes memoria?

Non ausim affirmare donec
tentavero.

Declina in primis personis, &
cætera tibi erunt facilli-
ma.

Modus Indicativus.

Imperativus deest.

Optativus.

Subjunctivus.

M. Decline

- M Decline the whole Infinitive Mood.
- D The Infinitive Mood Present and Præterimperfect Tense, *Possē*, to may or can. 70
The Præterperfect and Præterpluperfect Tense, *Po-
uisse*, to have or had been able.
The rest are wanting.
- M Why doth this Verb *Possū* want the Future Tense of the Infinitive Mood? And why also doth it want the Participle in *rus*?
- D Because it hath not the Supine.
- M And what then?
- D For those Words use to be formed of the Supine. 85
- M Give an Example in some perfect Verb.
- D As of the Supine *lectu* is made *lecturus*, and of *lecturus* is made *lecturum* esse. 90
- M Well indeed. But why have you omitted the Participle of the Present Tense of the Verb *Possū*, seeing *Potens potentis* is us'd?
- D Because (as you have often taught us) *Potens* is not a Participle, though it come of *Possū*. 100
- M What is it then?
- D A Noun Adjective.
- Declina totum Infinitivum.
Infinitivi modi præsentis præteritum imperfectum
Præteritum perfectum plusquam perfectum
Cætera desunt.
Cur hoc verbum *Possū* ret futuro infinito?
Cur item participio in
Quia non habet supinum
Quid tum?
Illæ enim voces à supino formari solent.
Da exemplum in aliquo verbo integro.
Ut à supino *lectu* fit *lecturus*, & à *lecturus* fit *lecturum esse*.
Rectè sanè. Sed cur præmisisti participium præsentis à verbo *Possū*, cum sit in usu *Potens* & *potentis*?
Quia (ut sæpe nos docuisti) *Potens* non est participium, licet à *Possū* veniat.
Quid ergo est?
Nomen Adjectivum.

Inf
præsen
perfect
D It is well remembred of
you : I pray God you
may always go on
thus.

fectum
fectum
D I hope better and better
every day by the Grace
of God.

M And I also hope the same
with you.

n Possun
nito ?
Now it remains that you
say the Preterperfect
Tense, with them that
come of it.

pio in
D Potui, potueram, potuerim, po-
tuisssem, potuero, potuisse.

supinu
M Say the Terminations.

D I, ram, rim, sem, ro, se.

M Say the Significations.

D Possum, I am able.

Possè, To be able.

M So much for this.

See, see ; we are called to
Dinner.

Coll. 5. C. D.

cur pra
ipium
C When will you get your
Dinner ?

D I have dined already.

C At what a Clock ?

D At Half an Hour past 5
Eight.

C Do you dine so early then ?

D So we use commonly to
do in Summer : but when
dine ye ?

C We do not dine till Half
an Hour after Ten, and

Probe meministi : utinam sit
pergas semper.

Spero indies meliora per Dei
gratiam.

Ego quoque idem tecum
spero.

Nunc restat ut dicas præ-
teritum cum sua prole.

Hac hæcenus.

Ecce, ecce ; vocamur ad
prandium.

Coll. 5. C. D.

Quando vis prandere ?

Ego jam prandi.

Quotâ horâ ?

Sesqui octavâ.

tis ?

Tam manè igitur prande-

Sic ferè solemus in æstate :
vos autem ?

Non prandemus ante ses-
quidecimam : inter-

B

some.

- sometimes after eleven.
- D O strange! why no sooner?
- C We must tarry for my Father till he comes back from the Court.
- D Then you cannot be in the Hall at the singing of Psalms.
- C I am very seldom there.
- D How are you excus'd? (or, How come you off?)
- C I am exempted from so doing.
- D Who exempted you?
- C The Master, at my Father's Motion.
- D Have all Aldermen's Sons then such a Privilege?
- C They have, so their Fathers desire it.
- D Could not your Mother give you your Dinner before your Father came back from the Commons Council?
- C She could indeed, but my Father would have me tarry for him.
- D Why so?
- C Because it is his mind to have it so.
- D Now I must hold my tongue; for you have stopped my Mouth: (or, you have made me that I have not a Word to say.)
- C Who made you so busy to ask.
- dum ab undecima.
- Papæ! Cur non citius?
- 15 Expectandus est Pater dum è curia redierit.
- Tu igitur non potes ad aulæ in cantione Psalmorum.
- 20 Raro admodum intersum. Quomodo excusaris?
- Exemptus sum illo munere.
- 25 Quis te exemit?
- Didascalus, Patris mei nitu.
- Ergone omnes Senatorum filii habent ejusmodi Privilegium?
- 30 Habent, modo Patres jubent.
- Nonne Mater posset dare tibi prandinum ante reditum Patris è Senatu?
- 35 Posset quidem, sed Patris vult à me expectari.
- Quamobrem?
- Quia sic illi placet.
- 40 Nunc mihi tacendum est.
- Os enim mihi oclusisti.
- 45 Cur tu es tam curiosus peritator.
- 50

D I am but a Child, and
Children always desire
to know Novelties.

C I confess it, but there is 55
a mean in all things,
as the Master doth often
teach us.

D Therefore let us depart,
that you may get you 60
gone to your Dinner.

C I pray you pardon me,
if I have offended you
in any thing.

D I desire the same courtes- 65
sy of you; I. I say,
rather, who may have
offended you with my
talkativeness, but think-
ing no harm in the 70
mean time.

Coll. 6. F. G.

Where got you your Meat
to day?

At my Host's.

What did you dine for?

Six Farthings (or Doits.) 5

What did your Supper,
how much cost it?

Just so much. But what
are you maintain'd for
a day? 10

More than you.

For how much then?

For four Pence (Sols, or
Stivers.)

*Puer sum, & Pueri semper
cupiunt aliquid scire novi.*

*Fateor, at est modus in rebus,
ut præceptor nos sapè
docet.*

*Ergò discedamus, ut te pran-
sum conferas.*

*Ignosce, quæso, si qua in re of-
fenderim.*

*Ego abs te idem peto; ego, in-
quam, potius, qui te of-
fendere potui loquacitate
meâ, sed interim nihil ma-
li cogitans.*

Coll. 6. F. G.

Ubi hodie cibum cepisti?

Apud hospitem meum.

Quanti prandisti?

Sex Quadrantibus.

*Quid cœna, quanti consti-
tit?*

*Tantidem. Tu verò quan-
ti aleris quotidie?*

Pluris quàm tu.

Quanti igitur?

Quatuor assibus.

Coll. 7. Choletus, Colognerius.

- Ch Whence come you?
 C From abroad.
 Ch Why went you forth?
 C To go Home.
 Ch Why so?
 C To fetch my Books.
 Ch So ho! why had you not brought them?
 C I had forgot them.
 Ch Do you use to forget your Breakfast, or your Drinking, on that fashion?
 C Very seldom.
 Ch Truly it was a great Over-sight.
 C Yes indeed, a very great one; but what should one do? we are but Boys.
 Ch What if the Master knew of your doing?
 C Perhaps I should be punished.
 Ch Do you say, Perhaps?
 Without doubt you shou'd be whip'd.
 Are you not ashamed to come into the School without your Books?
 C It doth not only; shame, but irk me also; nevertheless, I pray thee do not tell of me.
 Ch I have no such Thought but I cannot dissemble,

Coll. 7. Choletus, Colognerius.

- Unde redis?
 Foris.
 Cur prodieras?
 Ut irem domum.
 5 Quid ed?
 Petitum libros meos.
 Eho! cur non attuleras?
 Oblitus eram.
 10 Siccine solas jentaculum, ac merendam, oblivisci?
 Rarissimè.
 15 Profecto magna fuit negligentia.
 Imò maxima; sed quid agam? Pueri sumus.
 20 Quid si Præceptor tuum sciret?
 Fortasse penas darem.
 Ain' tu, Fortasse?
 25 Procul dubio vapulares.
 Non te pudet sine libris in sculam venire?
 30 Non solum pudet, sed piget etiam; veruntamen, nè accuses obsecro.
 Nihil minus cogito, non possum dissimulare.

but I must find fault
with you.

C You do that (I verily
believe) as a Friend,
and therefore I take it 40
in good part.

Ch That's enough for me.
Let us go in a-doors into
the School.

C It is time; now the Cap- 45
tains demand an Ac-
count of our Writing.

Coll. 8. The Scholar, the
Master.

Pu Master, may I speak a
Word with you?

P Speak boldly.

Pu I and my School-fellows
have been fast at our 5
Books almost these
three Days together.

May we refresh our selves
with a little Play?

P Say some Sentence then. 10

Pu *Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.*

P Say the English Verses too 15
if you remember them. Dic etiam versus Anglicos
si memoriâ tenes.

Pu Mirth with thy Labour sometimes put in ure,
That better thou thy Labour may'st endure.

P How well you have said 20
all! Quam rectè dixisti omnia?

Pu Thanks be to God. 20 *Est Deo gratia.*

P Hereafter you must put
something else to it. *Addendum posthac erit ali-*
quid.

B 3

Pu. What

quin ego te reprehendam.

Illud (credo equidem) ami-
cè facis, itaque boni con-
sulo.

Id satis est mihi.

Eamus intrò in auditori-
um.

Tempus est; jam decurio-
nes exigunt scripturæ ra-
tionem.

Coll. 8. Puer, Pædago-
gus.

Præceptor, licetne pauca?

Loquere audacter.

Ego & condiscipuli mei
hoc ferè toto triduo li-
bris affixi fuimus.

Licetne paulisper animum lu-
do relaxare?

Dic igitur aliquam Sen-
tentiam.

- Pu* What, Master?
- P* Who hath given me Wit,
and a good Understanding. 25
- Pu* But who shall teach me
those Words?
- P* I will write them for you
in your little Note-
book, that you may 30
learn them without
Book.
- But pray thee tell me, who
taught thee that Speech
which thou hast said? 35
- Pu* *Campanus* had given it
me yesterday in writ-
ting, and I got it by
heart.
- P* Truly, I love you, my *Da- 40*
niel, for that Diligence
of yours.
- Pu* I thank you, Master.
Do you give way that we
may play then? 45
- P* *Bes*. Go thy way, tell thy
School-fellows.
- Pu* I will.
- P* What will you say to them?
- Pu* That which you once 50
taught me.
- P* But I will first hear it of
you.
- Pu* Be merry Boys, behold
I bring you good 55
News: I have got you
leave to play.
- P* Well done: Thou have re-
membred it well.
Now go thy way. 60
- Quidnam*, Præceptor?
- Qui dedit mihi ingenium,
& mentem bonam.
Sed quis me illa docebit
verba?
- Ea scribam tibi in commen-
tariolo tuo, ut ediscas.
- Sed dic mihi, quæso, Quis
te docuit istam oratio-
nem quam pronunciaſti?
- Campanus* heri dederat mihi
ſcriptum, & ego memoria
mandavi.
- Profecto ego te amo, mi
Daniel, ob iſtam dili-
gentiam. (ptor)
- Ago tibi gratias, Præce-
Permittiſſine igitur, ut lu-
damus?
- Sanè*. Abi, renuncia con-
discipulis tuis.
- Faciam.
- Quid dices illis?
- Id quod me docuiſti ali-
quando.
- Sed volo priùs ex te au-
dire.
- Gaudete pueri, en offero vobiſ*
jucundum nuncium, eg
vobis impetravi ludendi
potestatem.
- Eugè*: Probè meministi:
- Ito nunc jam.

Coll. 9. Conradus, Daniel.

Let us repeat our every
day Houns, that we
may say them more
surely to the Master.

You do well to put me in
mind; go before me in
Yesterday's Houns.

Say in Latin, An Eye.

Oculus.

The right Eye.

Oculus dexter.

The left Eye.

Oculus sinister.

Both the Eyes.

Ambo Oculi.

You remember well.

Now hear whether I can
say them by my self
rightly or no.

Come on, I hear you.

An Eye.

You must count them at
your fingers ends, as
the Master teacheth us.

What is that good for?

To help the Memory.

What doth this mean?

Have you not heard many
times?

I am forgetful: What
should I do?

Be more diligent to re-
member what you have
learn'd.

You do me a kindness,
in giving me such friend-
ly Advice.

Coll 9. Conradus, Daniel.

Repetamus Nomina quotidi-
ana, ut certius reddamus
ea Præptori.

5 Bene mones; præito mihi
hesterna.

Dic Latine, An Eye.

10

15

Probè tenes.

Nunc audi an rectè solus di-
cam.

20

Agè, Audio.

Debes enumerare in digitis,
ut docet Præceptor.

25

Quid prodest istud?

Ad memoriam iuvandam.

Quid hoc sibi vult?

Non audivisti multoties?

30

Ego sum obliuiofus: Quid
agerem?

Esso diligentior ad ea re-
tinenda quæ perceperis.

35

Quod me fideliter mones,
pergratum facis.

B. 4.

C. Come

C	Come on, return to the point.		Age, <i>ad rem redi.</i>
D	An Eye, <i>Oculus.</i>	40	
	The right Eye, <i>Oculus dexter.</i>		
	The left Eye, <i>Oculus sinister.</i>		
	Both the Eyes, <i>Ambo Oculi.</i>	45	
C	How well have you said all!		Quam rectè omnia dixisti!
D	Let us repeat to Day's Hours too.		Repetamus etiam hodierna.
C	Content; But do you go before me again, as I have done you.	50	Placet; at tu vicissim præmihi.
D	A Hand.		
C	<i>Manus.</i>		
D	The right Hand.		
C	<i>Manus dextra.</i>	55	
D	The left Hand.		
C	<i>Manus sinistra.</i>		
D	Both the Hands.		
C	<i>Ambe Manus.</i>		
D	It remains for you to say by your self.	60	Restat, ut solus dicas.
C	A Hand, <i>Manus.</i>		
	The right Hand, <i>Manus dextra.</i>		
	The left Hand, <i>Manus sinistra.</i>	65	
	Both the Hands, <i>Ambe Manus.</i>		
D	That we could say thus well before the Master.	70	O si tam bene diceremus coram præceptore!
	What hinders?		Quid obstat?
C	Because we are afraid.		Quia timemus.
D	And yet he corrects our faults gently enough.	75	Et tamen errata nostra sat humaniter corrigit.

D I know not what this should mean.

I am always fearful at the first.

C That is in a manner natural to every one, as we have heard of our Master.

D Now we should have said again in Latin and English; but I see the Master is coming.

D Let us go in.

Coll. 10. A. B.

A Say in Latin.

Let us say our Lesson together.

B *Repetamus und Prælectionem.*

A How many Parts hath this Speech?

B Three.

A Shew the difference betwixt every one of them expressly.

B *Repetamus* is a Verb.

Und is an Adverb.

Prælectionem is a Noun.

A Shew it a little more plainly.

B Do you then go before me, as the Master useth.

A *Repetamus.*

B *Repeto, repetis, repetere*, of the third Conjugation, like *Lego, legis, legere*.

The Preterperfect Tense, *Repetivi,*

Nescio quid hoc sibi velit.

Ego semper sum timidus in principio.

80 *Isud est quodammodo naturale omnibus, ut audivimus ex præceptore.*

85 *Nunc repetendum esset Latine & Anglice: sed præceptorem venientem video.*

Ingrediamur.

Coll. 10. A. B.

Dic Latine.

Hæc oratio quot habet partes?

Tres.

Discerne singulas nominatim.

10 *Repetamus est Verbum.*

Und Adverbium.

Prælectionem Nomen.

Declara paulo planius.

15 *Tu igitur præito mihi, ut solet præceptor.*

20 *Conjugationis tertiæ, ut*

Præteritum.

The

M. Corderius's Colloquies,

The Supine, *Repetitum.*

The Participles, *Repetens & Repetiturus.*

A Und.

B It is not declined, because it is an Adverb in this Place; in English, *together.*

A *Prælectionem.*

B *Prælectio, onis, f. g.*

The Lesson, ~~or~~ Lecture.

Coll. II. A. B.

A Let us go to say our Lesson together.

B Why should I say it?
Is it not enough that I have said it by my self.

A If you have only said once or twice, that is but a small matter towards getting it without book.

B Nay, but I have said it over above ten times.

A Truly that is enough.

B What would you have more then?

A If you would be sure to say before the Master, it is requisite you should repeat it over with some body.

B I did not know that: but I assent to you with all my heart.

A Let us do then that which I advise you to.

Supinum.

Participia.

Non declinatur, quia est Adverbium hoc in loco; Anglicè, *together.*

Coll. II. A. B.

Eamus unà repetitum.

Quid ego repeterem?

Nonne satis est quòd solus repeterim?

Si tantum semel aut bis repetieris, id parùm est ad ediscendum.

Imò circiter decies repetivi.

Id quidem sufficit.

Quid igitur vis amplius?

Si vis certissimè reddere coram Præceptore, opus est cum aliquo repetivisse.

Isud ego nesciebam; sed tibi libenter assentior.

Faciamus ergò quod ego te monebam.

B. Truly

Truly I do not say nay ; 25
begin.

Coll. 12. Gentilis, Isaac.

G Can you say your Lesson
by heart ?

I Almost.

G Are you willing we should
say it over together ?

I Yes.

G Begin then.

I I will do it with all my
Heart : but do you be
sure to hear, that you
may tell me if I mis
in any thing.

G Come then.

Fac sumptum properè.

G You have mis'd already, you
should have begun with
Yesterday's Lesson.

I You do well to advise
me ; I will now begin.

Iratus de re incerta contendere noli : Impedit Ira —

G You mis in the Accent of
ira.

I *Impedit ira animum nè —*

G Make a distinction after
animum.

Impedit ira animum, nè possit cernere verum.

Fac sumptum properè cum res desiderat ipsa :

Dandum etenim —

G You mis in the Accent a-
gain. Say it again.

I *Dandum etenim est aliquid cum tempus postulat, aut res.*

G Do you not see that you
have mis'd four times ?

I I see it.

Equidem non recuso ; inci-
pe.

Coll. 12. Gentilis, Isaacus.

Tenésne memoriâ prælecti-
onem ?

Propemodum.

Visne repetamus unâ ?

Maximè.

Incipe igitur.

*Faciám libenter : sed tu at-
tente audi, ut me corrigas
siquid erravero.*

Agedum.

15 Jam errásti, incipiendum fu-
it ab hesternâ lectione.

*Bene admones ; nunc inci-
piam.*

Peccas accentu ira.

Distingue post animum.

25 *Impedit ira animum, nè possit cernere verum.*

Fac sumptum properè cum res desiderat ipsa :

Dandum etenim —

30 Iterum peccas Accentu. Re-
pete.

Dandum etenim est aliquid cum tempus postulat, aut res.

Vidésne te errásti quater ?

Video.

G. And

G And have you minded the Places? 35 Et observasti locos?

I I have minded.

Observavi.

G By that means you will take the better heed to your self.

Sic tibi facilius cavebis.

I Alas poor Boy that I am!

Me miserum!

I thought I had it well by heart.

Putabam me rectè tenere.

G So it often falls out with me too, ever when my memory is not well settled.

Sic mihi quoque solet accidere quoties memoria non est benè confirmata.

I He is happy that hath a good Memory.

Felix qui memoriam bonam habet.

G It is a great Blessing of God.

Magnum Dei beneficium.

I But time goes on, Hear me now.

Sed tempus abit.

Audi nunc me.

G I hear you, say.

55 Audio, pronuncia.

I Look! the Master is here. Hold your Tongue that we may cry salve to him.

Iratus de re incerta contendere noli.

Hem! Præceptor adest.

Tace ut illum salutemus.

Coll. 13. Clemens, Felix.

Coll. 13. Clemens, Felix.

C Is there nothing for us to say to the Master to day?

Nihilne est quod reddamus hodie præceptorì?

F Nothing, but about the Grounds of Grammar.

Nihil nisi de Grammaticæ Rudimentis.

C What is that?

5 Quidnam?

F Look into your Book, and you shall find Marks upon five Lessons, which the Master hath appointed us.

Inspece libellum tuum, invenies notas in quinque lectiones, quas præceptor nobis præscripsit,

C When was that?

10

Quando istud fuit?

F On Friday, at four a
Clock.

C But I was not there
then.

F Therefore you deserved to
be whip'd.

C Do you pass such a Sen-
tence, you severe Judge?

I was busily employed
at home, and I went
not away without the
Master's leave.

F Suppose it were so: yet
you should enquire the
day after, what was done
the day before.

C I confess my fault: but
I pray thee let me see
thy Book, that I may see
what we are to say.

F Take it, and with the same
labour mark out what the
Master hath appointed us.

C I will be sure to do it:
nor shall you blame me
hereafter (as I hope) for
my Negligence.

Coll. 14. Comes, Oliver.

C What was done in the
School at three a-clock?

O We parsed the Parts of
Speech out of the Lesson.

C Nothing else?

O I would have told you, but
you interrupted me.

C I have done amiss. Go on,

Die Veneris, horâ quartâ.

At ego tunc non interfui.

15

Ergo plagas meruisti;

*Siccine judicas, severe ju-
dex?*

20

*Occupatus eram 'domi, nec
abiream injussu Præpto-
ris.*

25

*Esto; sed tamen debuisti
postridie quærere, quid
pridie actum esset.*

30

*Meam culpam confiteor: sed
cedo librum tuum, quæ-
so, ut videam quid nobis
reddendum sit.*

*Accipe, & eâdem operâ sig-
nato quæ à præceptore
nobis præscripta sunt.*

35

*Paciam diligenter: neque
posthâc (ut spero) me
accusabis negligentia.*

Coll. 14. Comes, Oliverius.

*Quid actum est in audito-
rio horâ tertiâ?*

*Tractatæ sunt partes ora-
tionis ex prælectione.*

5

Nihilne ampliùs?

*Dixissem nisi me interpel-
lâsses.*

Erravi. Perge.

O. After-

- | | | |
|---|-------------------------------|--|
| <p>O Afterwards the Master dictated a Piece of English to be translated to day.</p> <p>C When must it be shew'd ?</p> <p>O To Morrow at Noon.</p> <p>C Have you translated it already ?</p> <p>O After a fashion.</p> <p>C Dictate the English (or vulgar) to me, I pray you.</p> <p>O Take it, make haste ; for I have something to write.</p> | <p>10</p> <p>15</p> <p>20</p> | <p>Postea dictavit præceptum argumentum Anglicum hodie vertendum.</p> <p>Quando reddendum ?</p> <p>Cras meridiæ.</p> <p>Jamne vertisti ?</p> <p>Uicunque.</p> <p>Dicta mihi, quæso, verbum.</p> <p>Accipe, festina ; nam habeo aliquid scribere.</p> |
|---|-------------------------------|--|

Coll. 15. Sylvius, Gervase.

Coll. 15. Sylvius, Gervase.

- | | | |
|--|------------------------------|--|
| <p>S What are you doing ?</p> <p>G I am getting by my self.</p> <p>S What do you get ?</p> <p>G That which the Master set us to day.</p> <p>S Can you say it by heart ?</p> <p>G I think so.</p> <p>S Let us get together ; and so we shall both of us say better before the Master.</p> <p>G Do you begin then, since you dar'd me.</p> <p>S Come on, mind, that you do not let me miss.</p> <p>G I am more ready to hear you, than you are to say.</p> | <p>5</p> <p>10</p> <p>15</p> | <p>Quid agis ?</p> <p>Repeto mecum.</p> <p>Quid repetis ?</p> <p>Præscriptum hodiernum Præceptoris.</p> <p>Tenésne memoriâ ?</p> <p>Sic opinor.</p> <p>Repetamus unâ ; sic utique nostrum rectius pronuntiabit coram Præceptore.</p> <p>Tu igitur incipe, qui me provocasti.</p> <p>Agè, attentus esto, nè sinas aberrare.</p> <p>Sum promptior ad audiendum quam tu ad pronuntiandum.</p> |
|--|------------------------------|--|

Coll. 16

præcept
Anglicu
m.
um?

so, veru

nam h
re.

Gervasio

num Pro

a?

sic ute

Etius pro

a Præcep

qui m

, nè m

audiendum

pronuncian

Coll. 16

Coll. 16. *Achoratus, Cor-
tinus.*

A Will you get your Lesson
with me?

C I will.

A Can you say?

C Not well enough per-
chance.

A Come on, Let us make
trial.

C What then do we tarry for?

A Begin when you will.

C But it is your part ra-
ther to begin.

A Why so?

C Because you invited me.

A You say fair: mind
then.

C I am ready.

Coll. 17. *Crispus, Sandrotus.*

C Can you say already what
must be said at three of
the Clock?

S I can say.

C And I too.

S Let us talk together a little
then.

C But if the Monitor come
upon us, he will think
we are prating.

S Why do you fear where
there is nothing to be
fear'd?

If he do come, he shall not

Coll. 16. *Achoratus, Cor-
tinus.*

Visne mecum repetere præ-
lectionem?

Volo.

Tenésne?

5 Non satis rectè fortasse.

Agè, *Faciamus periculum.*

Quid igitur expectamus?

10 Ubi voles incipe.

Atqui tuum est potius inci-
pere.

Quid ità?

Quia me invitasti.

15 Equum dicis: attende igitur.

Is tuc sum.

Coll. 17. *Crispus, Sandrotus.*

Jamné tenes quæ reddenda
sunt horà tertià?

Teneo.

5 Ego quoque.

Ergò confabulemur pau-
lisper.

Sed si intervenerit Obser-
vator, putabit nos gar-
rire.

10 Quid times ubi nihil timen-
dum est?

Si venerit, non deprehen-
sind

find us idle, or ill occupied.

Let him hear our Discourse if he please.

C You say very well: let us go aside some whither into a Corner, for fear least any body should hinder us.

Coll. 18. Trimunais, Messor.

T It doth not become us to be idle or to prate here, whilst we look for the Master.

M What do you say? it doth not become us? nay indeed we may nor, unless we have a mind to be whip'd.

T Do you hear me then, whilst I say my Lesson, and I will afterwards hear you.

M Come on, say.

Coll. 19. E. F.

E Why do you not write?

F I have writ my Lesson already. But what do you.

E I am going to write in the Yard.

F Why so?

E Because the Weather is fair.

15 det nos in otio, aut in malis.

Audiat, si velit, nostrum colloquium.

20 Optimè loqueris: Secedamus aliquò in angulum ne quis nos impediatur.

Coll. 18. Trimunais. Messor.

Non decet hic otari aut garrere, dum præceptor expectatur.

5 Quid ais? non decet? imò verò non licet, nisi volumus vapulare.

10 Tu igitur audi me, dum prælectionem pronuncio: deinde te audiam.

Age, pronuncia.

Coll. 19. E. F.

Cur non scribis?

Jam scripsi meam paginam, Tu verò?

5 Eo scriptum in area?

Quid ita?

Quia serenum est cælum.

F. Mak

Make haste, the time goes
on; and we shall be cal-
led to an account by
and by.

Coll. 20. Titus, Valerius.

Why do you not write?
Because I list not.
But the Master bad you.
I know he did; but I have
something to read first:
Besides, I have nothing
to write now.
I would to God you
would write for me.

What?
I have the Master's Dictates
to write out.

What Dictates?

Upon Tully's Epistles.

I will willingly write them
cut for you; but tarry
till the next Holiday.

I will tarry then: but I
pray you do not fail me.

I will neither wittingly,
nor willingly fail.

Coll. 21. Damon, Audax.

Will you write out my Les-
son for me?

Why have you it not writ-
ten?

Because I was busied yester-
day.

10 Festina, tempus abit; &
mox exigetur ratio.

Coll. 20. Titus, Valerius.

Cur non scribis?

Quia non libet.

Atqui præceptor iusserat.

Scio; sed est mihi aliquid
5 legendum prius:

Præterea, nihil habeo quod
nunc scribam.

O si velles mihi scribere.

10 Quidnam?

Habeo describenda dictata

Præceptoris.

Quæ dictata?

In Ciceronis Epistolas.

15 Libenter describam tibi;
sed expecta foriarum diem
proximum.

Expectabo igitur: sed ne
fallas quæso.

20 Nec sciens, nec volens fallam.

Coll. 21. Damon, Audax.

Visne mihi describere præ-
lectionem?

Cur non habes?

5 Quia hesterno die fui oc-
cupatus.

A Take my Book, and write it out.

D You know I write something slowly; and you can sooner have wrote all, than I can four or five Verses.

A Get some-body else to write for you; I cannot help you now.

D Why not?

A I have other Business, and that too very needful to be done.

D I will not press you, nor indeed can I do it; but lend me your Book nevertheless.

A Take it; use it as you will, so you do not abuse it.

D You have no reason to fear it.

Coll. 22. Austin, the Monitor in the House.

A May we go to Bed, School-fellow?

O Why before the time?

A Because I must rise at three a'clock.

O Why so?

A To write.

O What have you to write?

A A Letter to my Father.

O Why do you not ask the Master's Leave?

Accipe librum meum, & describe.

Non ignoras me lentius scribere; & tu citius totum descripseris, quam ego quatuor aut quinque versiculos.

Quære tibi alium scriptorem; nunc ego tibi non possum dare operam.

Cur non?

Est mihi aliud negotium, idemque pernecessarium.

Nolo urgere, nec possum quidem; sed saltem commodum tuum codicem.

Accipe; utere ut libet, modo ne abutere.

Nihil est quod hic verearis.

Coll. 22. Augustinus, Obfervator domesticus.

Licetne ire cubitum, condiscipule?

Cur ante horam?

Quia tertia est mihi surgendum.

Quamobrem?

Scribendi causa.

Quid habes scribere?

Litteras ad patrem.

Cur non petis à præceptore veniam?

A. Yo

A You do well to put me in
mind; is he in his Study.
O I think he is. Go see.

Coll. 23. *The Schoolmaster.*
The Boy.

P Whence come you?
Pu I come from below.
P What was your Business
below?
Pu I went to make water.
P Sit at the Table now; and
tarry in the Chamber un-
till I come again.
Pu What should I do in the
mean time?

P Get your Lesson perfect a-
gainst to morrow, that
you may say it to me
before Supper.

Pu I have got it perfectly al-
ready, Master.

P Go play then.

Pu But I have no Play-fel-
lows.

P You shall find enough
in this Street, and of your
School-fellows too.

Pu I do not care for that now;
I had rather (if you
think good) get some
of my Catechism with-
out book against the
Lord's-day.

As you please.

If any Body should ask
for you,

Benè mones; estne in mu-
seolo?
Puto esse. Vise.

Coll. 23. *Pædagogus,*
Puer.

Unde venis?
Venio infernè.
Quod erat tibi negotium
infra?

5 Iveram redditum urinam.
Sede nunc ad mensam, &
mane in cubiculo donec
rediero.

Quid agam interea?

10 Edisce prælectionem in diem
crastinum, ut eam mihi
reddas ante coenam.

15 Jam edidici, præceptor.

Lude igitur.
Sed nullos habeo collutores.

20 Satis multos invenies in hac
vicinia, ex tuis etiam con-
discipulis.

25 Nihil id curo nunc; malim
(si tibi placet) ediscere de
Catechismo in diem Domi-
nicum.

Ut libet.
Si quis te querat,

P What shall I say to him?
 P Tell him that I am
 gone forth, but I will
 come again by and by. 35

Coll. 24. The Schoolmaster,
 Abraham, a Boy.

P Ho, Abraham.
 A Anon, Master.
 P Lay by your Books; you
 have now plyed your
 Books sufficiently all
 the day long. 5

Get your self ready, that
 we may go walk.

A Were it not better to walk
 after Supper? 10

P Bodily exercise is more
 wholesome befoze meat.

A I remember I have heard it
 of you.

P Repeat a Saying of Socrates 15
 to that purpose.

A When Socrates walked at
 pace without resting
 till Evening, being asked
 why he did it, he an-
 swered; 20

That he got him a Sto-
 mach by walking, that
 he might eat his sup-
 per the better.

P You have remembered it
 well.

Who is the Author of it?

A Cicero. But whither shall
 we go abroad, Master? 30

P Without the City.

Quid illi dicam?

Dic me prodiisse, sed mox
 reversurum.

Coll. 24. Pædagogus, Abra-
 hamus, puer.

Heus, Abrahamæ.

Hem, Præceptor.

Pone libros; jam satis toto die
 studuisti.

Paga te, ut eamus ambula-
 tum.

Nonne à cœna præstaret?

Salubrior est ante cibum exer-
 citatio corporis.

Memini ex te audire.

Narra Socratis dictum in
 eam sententiam.

Quum Socrates usque ad
 vespæram contentius ambu-
 laret, interrogatus quare
 id faceret, respondet; 20

Se, quò melius cœnaret, obse-
 nare famem ambulando.

Probè meministi.

Quis Autor?

Cicero. Sed quo prodibimus
 Præceptor? 30

Extra Urbem.

A. Shall

- A Shall I change my Shoes ? Mutabóne calceos ?
P Change them, lest you be- Muta, nè istos novos pulvere
dust those new ones. conspergas.
Take your Bone-grace too, 35 Sume etiam umbellam, ne
that the Heat of the solis ardor infusces tibi sa-
Sun may not tan your ciem.
Face.
A I am now here ready. Jam paratus adsum.
P Now let us go abroad. 40 Nunc sanè prodeamus.
A Shall I call a Companion or Vocabóne ex vicinia unum
two out of the Street aut alterum comitem ?
here by ?
P You do well to remember Rectè admones; sic enim
me; for so we shall have 45 jucundior erit deambulatio:
a more pleasant walk nam per viam sermones in-
of it: for ye shall dis- ter vos conferetis, & in um-
course amongst your bra colluditis alicubi.
selves upon the way, 50
and play together some-
where or other in a sha-
dy place.
A So also we shall get a sto- Sic etiam excitabitur cibi
mach to our meat. appetentia.
P I will be going softly be- 55 Ego lento gradu præcedam;
fore; when you have got ubi nactus eris comites,
some Companions, do ye vos me per portam ripa-
follow me thro' the Ma- riam sequimini.
ter-gate.
A Will you tarry for us there 60 Nos igitur illic expectabis ?
then ?
P Yes indeed. Certó.
A What if I meet with no Quid si nullos invenero co-
Companions ? mites ?
P Do you follow me never- 65 Nihilominus sequere me :
theless: did you hear ? Audistine ?
A I heard you, Master. Audiui, Præceptor.

Coll. 25. Herfenius,
Gimardus.

H Of whom did you buy that
Paper?

G Of *Fatinus*.

H Is it good?

G Better than that of yours, 5
to my mind.

H I do not marvel at it.

G Why do you say so?

H Because it is dearer perhaps.

G I know not. 10

H What did you buy a Quire
for?

G For a penny and a half-
penny.

H But what did you buy yours 15
for?

G A penny and more.

H For how much then?

G Five farthings.

H Truly you bought it well. 20
Moreover the Merchant or
Mercer gave me some-
thing over and above.

H What I pray you?

G A Sheet of blotting Pa- 25
per.

H What a Fool was I,
that forgot to ask!

G I did not so much as ask
him indeed: but he 30
gave it me of his own
mind.

And I give you this (quoth
he) over and above

Coll. 25. Herfenius,
Gimardus.

A quo emisti istam char-
tam?

A *Fatino*.

Estne bona?

Melior quam ista tua, 10
opinor.

Non miror.

Cur istud dicis?

Quia fortasse carior.

Nescio. 15

Quanti emisti *scapum*?

Solido & semisse.

Tu vero quanti? 15

Solido & pluris.

Quanti igitur?

Quinque quadrantibus.

Non male profecto emisti 20
Quin etiam mercator dedi-
mihi auctarium.

Quodnam, quaeso?

25 *Schedam chartae bibulae.*

O me imprudentem, qui ob-
litus sum petere!

Ego nē petivi quidem, sed 30
altrō ille dedit.

Et hoc (inquit) addo tibi

that you should come to
me again.

H So they use to entice cus-
tomers.

And no wonder: Every
Man seeks his own
Profit.

S But what do we? having
forgot our day's Task?

H It is but a little one.

We have time enough.

Coll. 26. *Ancellus, Fontanus*

A Do you remember that I
lent you some Paper late-
ly?

F What should I do else but
remember?

I am not so forgetful.

A How many Sheets were
there?

F Four.

A Why did you not give me
them again?

F I tarried till I had a Book

A Have you got one at last?

F But to day.

A Whence did you get it?

F I ask'd it of the Master.

A Where?

F In his Study.

A What did he? Did he give
it you with a good will?

F He sent me to the Usher,
who presently gave me a
Book.

ut me revisas.

Sic solent emptores allicere.

*Nec mirum: suum quisque
commodum quarit.*

*Sed quid agimus? hodie-
ni pensi immemores?
Exiguum est.*

Satis temporis nobis restat.

Coll. 26. *Ancellus, Fontanus.*

*Meministine me tibi nu-
per dedisse chartam mu-
tuam?*

Quid ni meminerim?

*Non adeo sum obliviscus.
Quot erant schedæ?*

Quatuor.

Cur non reddidisti?

*Expectavi dum haberem co-
dicem.*

Habuistine tandem?

Tantum hodie.

Unde nactus es?

Petivi a Præceptore.

Ubi?

In bibliotheca ejus.

Quid ille? deditne libenter?

*Misit me ad hypodidasca-
lum, qui statim dedit co-
dicem.*

C 4

A Did

M. Corderius's Colloquies,

- A Did he not set it down in 25 his Book first.
- F He uses to deliver nothing, but sets it down first.
- A I have heard my Father say, that that was a wise 30 man's part.
Especially if an Account be to be given.
But by what token durst he adventure to give it 35 you?
- F I shewed him a writing under my hand in my little Book:
For (as you know) we use 40 to do so.
- A Will you restore me that which you borrowed of me then?
- F Presently after Dinner; 45 make no question of it.

Coll. 28. Frank, Mark.

- F Are those Quills to be sold which you carry about?
- M Yes, if I can meet with a Chapman.
- F Let me see them. Out upon 5 them, how soft they are!
- M They are such as fell from our Geese wings.
But try them well: for some of them are harder 10 than others.
- F I see well enough what they are: how many

- Nonne antè in suum codicem retulit?
- Nihil dare solet, quin prius inscribat.
- Audivi ex patre, id esse viri prudentis.
- Præsertim si reddenda est ratio.
- Sed quibus indiciis dare tibi ausus est?
- Ostendi illi manu meâ scriptum in libello meo:
- Sic enim (ut scis) facere solemus
- Reddes ergo mihi mutuum?
- A prandio statim; ne dubites.

Coll. 28. Franciscus, Marcus

- Penne istæ quas circumferuntne venales?
- Imò, si se emptor obtulerit.
- Ostende. Vah, quam sunt molles!
- Tales deciderunt ex alis nostrorum anserum.
- Sed tenta diligenter; sunt enim aliæ aliis firmiores.
- Satis video quales sunt: quot vis dare pro quibus

will you give me for a farthing.

But six.

What do you say? six!

I had rather buy them of the Merchants that bring them hither from Paris and Lions.

As though I did not know what they are sold for.

I have heard my Brother, who serves a Pen-man of this City, say, that he had paid pence a piece for them at Paris.

Folks live at Paris on one fashion, and at Geneva on another.

But there is no need of so many words; Will you give me twelve?

Whoe, twelve! as though I had stoln them.

I do not say so: but see whether you like my proffer.

Would you have me speak in one word?

I pray thee speak; we have talk'd to no purpose long enough already.

I will give you nine, so you will take them as they rise out of my hand.

You do but trifle.

I would not take fifteen unless I might pick and chuse.

drante?

15

Tantum sex.

Quid ais? sex!

Mallet emere à mercatoribus qui Lutetiâ & Lugduno huc adferunt.

20

Quasi nesciam quanti vendantur.

25

Audivi ex fratre, qui dat operam scribe hujus civitatis, se emisse Lutetiæ singulis assibus.

30

Aliter Lutetiæ, aliter Genevæ vivitur.

Sed non opus est tot verbis; vis dare duodecim?

35

Hui, duodecim! quasi ego furatus sim.

Istud non dico: sed vide num tibi placeat conditio.

40

Vis uno verbo dicam?

Dic quæso; satis jam garriturum est.

45

Dabo tibi novem, modò promiscuè de meâ manu accipias.

Nugas agit.

50

Ego sine delectu nollem accipere quindecim.

Fare

- Fare you well? I shall find enough somewhere else.
- M You may for me.
- Do you hear Sir: Come again.
- F Why do you call me back again?
- M Take eight if you will; and look for no more from me.
- F Reach me the whole bundle, that I may chuse as I have a mind.
- M Hold it: chuse as you will your self.
- F See now, and if you have a mind count them.
- M There are four and twenty: the number is plain enough.
- But I wonder you took no pinion quills, for they are harder.
- F I know that: but they have a shorter Stem.
- Take your Honey.
- M God send us both good luck.
- F I wish and pray for the same thing that you do. But when will you bring me better Quills?
- M I know not whether I can bring you better; but (I hope) I shall bring more shortly, when I come home to your house.
- F Have you many Geese?
- Vale; *alibi inveniam satis*
- 55 *Per me licet.*
Hec, hec: redi.
- 60 Cur me revocas?
- Accipe, si vis, octo; nec me plures expecta.
Cedo totum fasciculum, deligam arbitrato meo.
- 65 Tene: delige ut voles.
- Vide nunc, & si libet, nomen.
- 70 Sunt viginti quatuor: stat numerus.
- Sed miror te nullas accepisse ex ala extrema: sunt enim firmiores.
- 75 Scio; sed habent caule brevior.
- Accipe pretium.
- 80 Bene vertat Deus utrique forum.
- Idem tecum oro atque precor.
- Sed quando afferes meliores pennas?
- 85 Nescio an meliores possint sed (ut spero) brevi per res afferam, cum ad domum proficiam.
- 90 Suntne vobis multi an-
- M. This

Thirty and above.

O strange! What a huge
flock of Geese is that?

Where are they kept?

You shall know sometime
else: I may not tarry
here any longer.

Fare you well, Frank.

Have a care you be well,
Mark.

Coll. 28. Othoman,
Philobert.

Will you give me but one
Pen?

They are not so given to
me.

How now, do you deny me
such a small request?

What if I should ask
you some great mat-
ter?

Perhaps you should have
a Say-nay (or a De-
nial.)

I think so indeed: Well, I
do not ask it as gift-
wise: will you but lend
it me?

I do not say nay, so you do
not spoil it.

I will not hurt it.

See you do not stir a foot
hence.

I will go no whither.

Triginta & amplius.

Papæ! *quantus grex anse-
rum?*

Ubi pascuntur?

Scies aliàs:

*Non licet mihi diutius hic mo-
rari.*

Vale, Francisc.

Cura ut valeas, Marce.

Coll. 28. Othomanus,
Philobertus.

Visne mihi dare unicam
pennam?

Non sic dantur mihi.

Hem, rem tantillam mihi
negas?

*Quid si magnum quid roga-
rem?*

Fortasse repulsam ferres.

Credo equidem: age, non
peto dono: *(saltem commo-
dabis?*

Non recuso, modo ne abu-
tare.

Non abutar.

Cave ne hinc pedem moveas.

Nusquam movebo.

Coll.

Coll. 29. Mercator, Bertrandus.

M Have you made my Pen?

B Long ago.

M For what Hand?

B An indifferent one.

M I had rather it had been
for a small hand.B You should have told me
before.

M I had forgot.

B It makes no great mat-
ter.I can quickly alter the
Rib.

Go fetch it.

M But where have you left
it?

B Upon the Table in the Stove.

M Whereabouts?

B Where I use to study.

Coll. 30. Pictonus, Joshua.

P Have you two or three
pens?

I I have but two.

P Lend me one.

I I will not.

P Why not?

I Lest you should misuse it.

P Think on it: perhaps
you shall, some time
or other, ask me some
thing, and lose your
labour.

Coll. 29. Mercator, Bertrandus.

Acquisine pennam meam?

Jamdudum.

*Quâ formâ scripturæ?**Mediocri.*5 *Maluisssem ad minutas li-*
*ras.**Debuisi prædicere.*

Oblitus eram.

10 *Parum refert.**Mucronem facile mutabo.**I petiitum.*15 *Sed ubi reliquisti?**Super mensam hypocausti**In quâ parte?**Ubi studere soleo.*

Coll. 30. Pictonus, Joshua.

Habésne duas aut tres pen-
*nas?**Sunt mihi tantum duæ.**Da mihi unam commodatam.*5 *Non faciam.**Cur non?**Nè abutaris.**Mamineris: fortasse aliquan-*
do me frustra rogabis al-
10 *quid.*

at Christ bids us to re-
compence good for evil.
have not learnt that
yet.

et you must needs
learn it, if you will be
Christ's Scholar (or
Disciple.)

What do I desire more?
Learn then to imitate your
Master.

I will learn in time, (or
as time comes on.)

It were better now to be-
gin, whilst time gives
you leave.

You are too hasty with
me. I am not as yet
all out eight years old,
as my Mother saith.

It is always time to do
well; but I pray thee
be not angry at me, for
I was but in jest, that I
might set you on to talk
with me, a little whilst
we have nothing to do.

See here is a pen for you
and that none of the
worst neither.

I will give it you again
presently, after I have
written a thing down.
I would not have you give
it me again.

What should I do then?

What you will: For I
freely give it you,

Atqui jubet Christus malum
bono compensandum.
Nondum illud didici.

Tamen discas oportet, si cupis
esse Christi discipulus.

Quid cupio magis?
Disce igitur magistrum i-
mitari.
Discam progressu temporis.

Præstaret nunc incipere,
dum per tempus licet.

Nimis urges. Nondum com-
plevi annum octavum, ut
ait mater.

Semper est bene agendi tempus:
sed interim ne mihi, qua-
eso, succenseat; jocabar e-
nim, ut te ad colloquen-
dum invitarem, tantisper
dum sumus otiosi.

Ecce tibi penna, eaque non om-
nino pessima.

Reddam tibi statim, cum a-
liquid descripsero.

Nolo mihi reddas.

Quid igitur faciam?

Quicquid volis: a me enim
tibi dono datur.

P I thank you very heartily.

Coll. 31. Henry,
Walter.

H Whence come you so puffing and blowing?

G From the Market.

H What do you bring thence?

G A Pen-knife.

H What did you buy it for?

G Two-pence.

H Is it a good one?

G It is a German one, as the Pedlar said: see the Mark.

H I do not know it, but you do not very wisely to trust every Pedlar.

G What should I do?

H You should make use of some that has skill, that might chuse you one of the best.

G Herein, I confess, I have done amiss; but this cheers me; that the Pedlar is taken to be an honest man, as being a Professor of the Gospel.

H As though there were no cozening Knaves of that stamp.

G I think there are a great many.

Gratiam habeo maximam.

Coll. 31. Henricus,
Gualterus.

Unde redis tam *anhelus*?

A foro.

Quid illinc affers?

5 Scalpellum.

Quanti emisisti?

Duobus assibus.

Estne bonum?

10 Est è Germaniis, ut dicitur mercator: vide notam.

Ego minimè novi, sed satis prudenter facis, fides cuilibet mercatori.

15 Quid facerem?

Deuisti aliquem peritum adhibere, qui tibi optimè deligeret.

20 Hic erravi, fateor; sed me consolatur, quòd mercator habetur vir bonus ut pote professionis Evangelicæ.

Quasi nulli sint fallaces ejusmodi.

30 Puto esse plurimos.

But let us let these pass;
and let us rather try our
Pen-knife.

Experience will teach
us.

Take it, and try it, I pray
you For I have try'd
it but very lightly,
and that too as I bought
it.

O strange! Who taught you
to make such a wise
choice?

Do you ask? Do you not
remember that the Ma-
ster so often tells us,
that it is God alone
that teacheth us good
things?

Truly he hath taught you
very well.

I thank him with all my
heart: and I desire that
he would ever teach me
to obey his Will.

And I also wish the same;
and not only for our
selves, but also for all
the Godly.

You do as becometh a
good Child.

But is it not time that we
should go into the
School?

It is so; take your books,
and let us go together.

*Sed hæc omittamus; quia
potius experiamur ipsum
scalpellum.*

Experientia docebit nos.

*Accipe, & tenta, obsecro.
Non enim probavi nisi le-
vissimè, idque inter emen-
dum.*

*Papæ! quis te docuit tam
prudenter eligere?*

*Rogas? non meministi præ-
ceptorem nobis dicere
tam sæpe, Deum esse solum
qui bona docet?*

*Profectò hic optimè te do-
cuit.*

*Ago illi ex animo gratias: &
precor ut me semper do-
ceat parère suæ volunta-
ti.*

*Ego quoque idem precor;
nec solum nobis, sed et-
iam piis omnibus.*

Facis ut pium decet puerum.

*Sed éstne tempus ut con-
feramus nos in auditori-
um?*

*Sic est; sume libros, & eamus
una.*

Coll. 32. Michael, Renatus.

M Have you a Pen-knife or no?

R I have one.

M I pray you, lend it me a little.

R When will you give it me again?

M As soon as I have mended two Pens.

R Take it, but on that condition, that you give it me again whole.

M I suppose I took it with that condition, though you had said no more.

R A word to the wise, (as the proverb goes) is sufficient.

Coll. 33. Sordetes, Manasses.

S Have you bought you a Pen-knife, as you was minded of late?

M I have not bought one.

S What hath hindered you? For you told me you would buy one to day.

M I told you indeed: but it came afterwards into my mind, it were better for me to tarry till the next Fair that will be in this same City.

S What will you get by that?

Coll. 32. Michael, Renatus.

Habésne scalpellum?

Habeo.

Oro te, commoda mihi parum per.

5 Quando reddes?

Cum primùm duas penne exacuero.

10 Accipe, sed eâ lege, ut tegerum reddas.

Eâ conditione acceptum intelligo, etiamsi nihil addidisses.

15 Intelligenti (ut vulgo dicitur) pauca sufficiunt.

Coll. 33. Sordetes, Manasses.

Emisérne scalpellum, ut nuper volebas?

Non emi.

5 Quid obstitit?

Dixeras enim mihi te empturum hodie.

10 Dixeram quidem: sed nunc hi postea in mentem venit præstare ut expectem meum catum proximè futurum in hac ipsa urbe.

Quid facies inde lucrì?

15

M, I shall

I shall both buy one cheaper, and of a better Mark, I mean from the German Shops.

Who gave you that Advice? 20
Our Jerom.

It was well done of him. For we ought ever to give right advice to our Friends.

What, but to our Friends then?

Yes to our Enemies too, I confess; because Christ our best Master commands so.

Would we could keep his Doctrine well imprinted in our memory, and could always follow it!

That good Spirit grant it, by whose Inspiration alone, our Hearts are inflamed to do well.

How say a good Prayer.

Coll. 34. Campanus,
Languinus.

Have you many Books?

Not very many.

But what have you?

The Grounds of Grammar, School Colloquies, Terence, 5
Tully's Epistles with the French Translation, Cato, a Dictionary, an English Testament, The Psalms

Et minora cunctis, & melioris nota, nempe ex Germaniae officinis.

(dedit?

Quis tibi istud consilium Hieronymus noster.

Bene fecit. Debemus enim amicis bonum consilium semper dare.

25 Tantumne igitur amicis?

Imò & inimicis, fateor; quia sic jubet Christus Praeceptor noster optimus.

Utinam Doctrinam ejus bene infixam memoriae conservemus, eamq; perpetuo sequamur!

35 Faxit ille spiritus bonus, cuius unius instinctu, animi nostri ad bene agendum accenduntur.

40 Bene precaris.

Coll. 34. Campanus,
Languinus.

Habesne multos libros?

Non admodum.

Sed quos habes?

Rudimenta Grammaticae, 5
Colloquia scholastica, Terentium, Epistolas Ciceronis cum Gallica Interpretatione, Catonem, Dictionary, Testamentum, with

with a Catechism; and
besides a Paper-book to
write the Master's Di-
ctates in.

But what Books have you?

C I have all which you have
reckoned, except *Cato*,
Terence, and *Tully's* Epi-
stles.

For what should I do
with Books, that are
not read in our School?

L But I do read them some-
times, while we are at
Leisure; that I may al-
ways learn something
that is new, especially in
the Latin Tongue, and
good Manners.

C You do discreetly, my Lan-
guins.

Alas poor Wretch I! who
never learnt what it
was to be diligent at
my Book.

L Learn then; For it is bet-
ter to learn late than
never.

Coll. 35. *Simson, Haggai.*

S Lend me your *Virgil* for
two days, if it may be
done without any in-
convenience to you.

H Truly I cannot.

S Why not?

H Because *Gerrard*, who bor-

anglicum, *Psalmos* cum
Catechismo; præterea
brum chartaceum ad scriben-
dum dictata præceptoris.

Tu verò quos habes?

Omnes habeo quos enum-
rasti, præter *Catonem*,
Terentium, & *Ciceronis*
Epistolas.

Cur enim libros haberem,
non præleguntur in cla-
uistra?

At ego, dum sumus otio-
lego interdum illos;
semper aliquid discam
vi, præsertim in *Lin-*
g. Latina, & bonis mo-
ribus.

Prudenter facis, mi *Lang-*
ne.

O me miserum! qui
quam didici quid sit stu-
dium esse.

Disce igitur; Præstat en-
im serò quam nunquam
cere.

Coll. 35. *Simeon, Haggai.*

Commoda mihi *Virgili-*
tuum in duos dies,
nullo incommodo tuo id
potest.

Profectò non possum.

Cur non?

Quia *Gerardum* qui his

rowed it of me this while, hath laid it in pawn.

Say you so? in pawn.

It is as I say.

How much hath he pawn'd it for?

For three-pence (as he saith.)

O ungrateful Fellow!

But ungrateful!

Yes indeed, both ungrateful and mischievous.

But what? could he pawn your thing without making you acquainted?

He could; as you see it is done.

Yet for all that he ought not,

You have hit the nail on the head; but what should I do?

Do you stand to ask? tell the Master of him.

I had rather put up that wrong, than make the poor boy be whip'd.

You do well, so he but give you your own again.

I hope he will give it me again.

Whence should he give it you again?

He saith, he shall shortly receive Money of his Father.

What if he fail you?

bus à me commodatò acceperat, pignori apposit,

Ain' tu? pignori.

Sic est ut dico.

Quanti oppignoravit?

Tribus (ut ait) assibus.

O hominem ingratum!

Tantumne ingratum!

Imò verò, & ingratum & malum.

Sed nunquid ille rem tuam oppignorare potuit, si inconsultò.

Potuit; ut factum vides.

Non tamen debuit.

Rem acu tetigisti; sed quid facerem?

Rogas? defer eum ad Praeceptorem.

Malo istam pati injuriam, quam committere ut miser vapulet.

Benè facis, dummodo tibi reddat.

Redder, spero.

Unde redderet?

Ait, se brevi accepturum à Patre pecuniam.

Quid si te fallat?

D 2

H. 16

H It may be so: but yet I will wait some few Days: what may be done then and after that I will take some Advice.

S There is nothing more safe than good Advice.

H You have very well remembered; for so the Master gave us a Dictate; but do you desire any thing else?

S That you may do well.

H And you very well.

Coll. 36. *Granatus, Forestus.*

G Will you lend me your Terence?

F I will truly, so you will but fetch it from *Conradus*, to whom I have lent it.

G By what token would you have me fetch it?

F Truly by this, that I have his Epistles.

G That is enough for me.

F But when will you give it me again?

G When I shall have written out the Context upon three or four Lessons.

F Make haste then, that you do not hinder my study.

G I will make haste.

F But ho you, have a care you do not blot it; or else I shall scarce

Fieri potest: sed tamen aliquot dies expectabimus quid postea sit futurum deinde consilium capiam.

Consilio recto nihil est tutius.

Meministi probe; sic enim Praceptor dictavit nobis sed nunquid vis aliud?

Ut bene tibi sit.

Et tibi optime.

Coll. 36. *Granatus, Forestus.*

Visne mihi commodare unum Terentium?

Volo equidem, modò illud repetas à *Conrado*, cui tendum dedi.

Quo signo vis repetam?

Nempe hoc, quòd ejus beo Epistolas.

Id mihi satis est.

Sed quando reddes?

Quum descripsero contextum in tres aut quatuor Propositiones.

Matura igitur, nè meo studio incommodes.

Maturabo.

Sed heus, cura nè macules alioquin egre commode-

lend it you hereafter.
Truly I should be unworthy of your courtesy.

Coll. 37. *Augustinus, Rodigus.*

A What new gilt Book is that which you make such gallant brags on?

R *Terence.*

A Where was it printed?

R At *Paris*.

A Who gave it you?

R I bought it with my own Money.

A Where got you Money?

R You are a fool to ask such a question, as though I had stolen it.

A Far be it from me to have any such thought.

But I ask'd that for my mind's sake.

R Nor have I found fault with your saying in good earnest; but we use to jest on that manner with our best friends.

A There is nothing hinders why we may not jest, so God be not offended.

But come on, let us return to the point: Of whom did you buy that?

Terence?

posthac.

Nempe indignus essem beneficiis.

Coll. 37. *Augustinus, Rodigus.*

Quis iste novus liber deauratus, quem tam magnifice ostentas?

Terentius.

5 Ubi impressus?

Lutetia.

Quis tibi dedit eum?

Emi pecuniâ meâ.

10 Unde nactus eras pecuniâ?

Stulte istud quaris, quasi ego furatus sim.

15 Absit à me id cogitare.

Sed Animi causâ id rogabam.

20 Nec ego seriò dictum tuum reprehendi; sed eo modo joculari solemus cum familiaribus.

25 Nihil joculari prohibet, modo ne Deus offendatur.

30 Sed age, ad propositum revertamur: De quo emisti Terentium istum?

M. Corderius's Colloquies,

R Of Clement.
A Of that same peddling
Bookseller?
R Yes indeed.
A What cost it?
R Ten-pence.
A No more?
R Nothing at all more.
A Truly the price is cheap
enough.
R Especially when it is gilt
and so neatly bound.
A Were there any other such
Books as it?
R Two or three.
A I pray you bring me along
to him.
R Let us go.

Coll. 38. Edward,
Baldus.

E Is not this your Book?
B Let me see it.
E I own it to be mine.
Where found you it?
B In our School.
E I thank you, that you have
taken it up.
B But now I should have set
you down in a Bill, if I
would deal in extremi-
ty with you.
E Why so?
B Do you not know our
School-Orders?
E Even the Laws them-
selves desire to be go-
verned by right.

De Clemente.
Illóne bibliopola circumfor-
neo.
35 Maximè.
Quanti constitit?
Decem assibus.
Nihilne amplius?
Nihil omnino.
40 Profecto satis vile pretium.
Præsertim cùm auratus, &
deoque eleganter compactus
Erantne codices alii similes?
45 Duo vel tres.
Deduc me, quæso, ad
lum.
Eamus.

Coll. 38. Edvardus,
Baldus.

Nonne hic liber est tuus?
Ostende mihi.
Agnosco meum. Ubi inveni-
sti?
5 In auditorio nostro.
Ago tibi gratias, quod eum
collegeris.
Atqui nunc notandus esses,
si summo jure vellem tecum
agere.
10 Quid irâ?
Nescis leges nostras scholasti-
cas?
15 Ipsæ etiam leges cupiunt ut
jure regantur.

B. By

By what Right are our Laws ruled?

By Equity and the Master's Discretion, because he made them privately for us.

Besides, he doth not use to be so severe in that which is done amiss, either through negligence, or forgetfulness.

So I have often found it too.

But what way soever you do amiss, you shall plead your case before the Monitor.

I am not afraid to answer to any thing that shall be laid to my charge, where there is no danger.

I say no more.

But, I pray, what need the Monitor to know that?

For God is not at all offended here.

Well I will conceal it.

You shall do a good deed.

But hark you, remember to give me quid pro quo (i. e. to come even with me) if ever I chance to make the like fault.

You say fair and honestly. I shall think on't.

Quo jure reguntur leges nostrae?

Æquitate & Præceptoris arbitratu, nempe qui nobis eas privatim condiderit.

Præterea, non solet tam severus esse in eo quod vel negligentia vel oblivione peccatum est.

Sic & ego sæpe expertus sum.

Sed quoque modo peccaveris, dicenda erit causa coram Observatore.

Non timeo causam dicere, ubi nihil est periculi.

Taceo.

Sed, quæso, quid opus est ut id sciat Observator?

Hic enim Deus nihil offensus est.

Agè celabo.

Benè facies.

Sed heus, memento par pari referre, si forte mihi acciderit aliquod delictum ejusmodi.

Æquum & bonum dicis. Meminero.

Coll. 39. Calliatus,
Germanus.

- C Why do you not give me
my book again?
G Tarry till to morrow:
I have not yet done
with it.
C I will tarry with all my
heart.
G I will requite your cour-
tesy, God willing.
C I will look for no requi-
tal for such a small
courtesy.
G But yet it is my duty to
acknowledge it.

Coll. 40. Noah, Capellus.

- N Did you not see my Book?
C What book do you look for?
N Tully's Epistles.
C Where had you left it?
N I had forgot it in the School.
C What was your negli-
gence.
N I confess it: but in the
mean time tell me if
you know of any body
that took it.
C Why do you not go to
the Master? for he uses
(as you know) either
to carry those things
that we have left, into
his study; or to deli-

Coll. 39. Calliatus,
Germanus.

- Cur non reddis mihi librum?
Expecta in crastinum diem
nondum satis usus sum.
Libenter expectabo.
Referam tibi gratias, D
volente.
Pro tanto beneficio nullas
pectabo gratias.
Tamen est meum agnoscere.

Coll. 40. Noëus, Capellus

- Vidisti me librum meum?
Quem librum quæris?
Ciceronis epistolas.
Ubi reliqueras?
Oblitus eram in auditorio
Tua fuit negligentia.
Fateor: sed interim indica
quem scias accepisse.
Cur non adis Præceptorem
solet enim (ut scis) quæ
à nobis relicta sunt, au-
ferre in muscolum; aut ali-
cui dare qui reddat.

ber them to some body
that may gibe us them
again.

You do well to put me in
mind.

What a forgetful Boy
am I, who never
thought of that!

Coll. 41. Ezekiel, Beatus.

Will you do me an espe-
cial courtesy?

I would do it with all
my heart, if it lay in
my power.

But wherein am I able
to pleasure you?

Lend me ten-pence.

I have not so much now,
but the better part of
it.

How much I pray?

I cannot tell unless I look
in my Purse:

Look here is eight-pence
half-penny for you.

I will have but seven; for I
will not leave you quite
without any at all.

It makes no great mat-
ter; take all, if you
please.

I thank you: I think this
Money will be enough
for my business, with
a little that I have of
my own.

20

Benè mones.

O me obliuioſum, cui id in
mentem non venit!

25

Coll. 41. Ezekiel, Beatus.

Vis à me magnam inire gra-
tiam?

Nihil libentiùs fecerim, ſi
quidem penes me res ipſa
eſſet.

5

Sed quid eſt in quo tibi com-
modare poſſum?

Dà mihi mutuo aſſes decem.

Non tantum nunc habeo, ſed
maiores partem.

10

Quantum quaero?

Nescio niſi crumenam in-
ſpexero:

15

Ecce tibi octo aſſes cum
ſemiſſe.

Solos ſeptem accipio; non
enim te evacuare prorsus
velo.

20

Parum reſert; totum, ſi vis,
accipe.

25

Ago tibi gratias: credo hoc
pecunia ſatis fore negotio
meo, ſum aliquantula quam
ipſe habeo.

M. Corderius's Colloquies,

- B So as you please
 E I love you with all my heart, because you are so ready to do me a kindness.
 B If I can do any thing else for you, do not spare to ask.
 E I will give it you all again (God willing) as soon as my father shall send to me.
 B Do not trouble your self with too much thought; I have no need of it yet.

Coll. 42. David, Nicolas.

- D Can you lend me a little Money?
 N How much do you desire?
 D Five-pence, if you can conveniently.
 N I have not so many.
 D How many then?
 N But four.
 D Very well, give me those four.
 N I will give you the half, if you please.
 D Why not all?
 N Because I have need of 2.
 D Give me 2 then, I pray you.
 N But they will not serve your turn.
 D I will ask of somebody else.
 N Take these two then.

Ut liber.

Anno te de ista tam exproptia benignitate.

Si quid aliud possum, nē parcas.

Reddam totum (Deo volente) quān primum pater ad me miserit.

Nō sis magnopere sollicitus; nondum est opus mihi.

Coll. 42. David, Nicolaus.

Potēsne mihi mutuo dare aliquantulum pecuniæ?

Quantum petis?

Quinque asses, si tibi est commodum.

Non tot habeo.

Quot igitur?

Tantum quatuor.

Benè sanè, da mihi istos quatuor.

Dabo, si vis, dimidium.

Cur non totum?

Quia sunt mihi opus duo.

Da igitur duos, quæso.

Sed tibi non sufficiunt.

Petam ab aliquo alio.

Accipe igitur hos duos.

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When will you give me them again?

On Saturday (I hope) when my Father comes to the Market.

Think on it then.

Do not fear it.

Coll. 43. Pasquetus, Custos.

Lend me two pence.

I cannot so easily now lend you any.

What doth hinder you?

I know you received some Money within this little while.

I received some indeed, but I must buy Books, and other things that I want.

I am loth to hinder thy profit.

When I shall have bought what I need, if any thing be left over and above, I will let you have a share of it with all my heart.

I will wait in hopes of it in the mean time then; but what if you have nothing to spare?

I will resolve you presently, that you may not wait any longer to no purpose.

When will you buy those things which you intended?

Quando reddes?

Die (ut spero) Sabbati, cum pater ad forum venerit.

Esto igitur memor.

Ne timeas.

Coll. 43. Pasquetus, Custos.

Da mihi duos asses mutuo.

Nunc mihi non est promptum dare.

Quid obstat?

Scio te hisce diebus accepisse pecuniam.

Accepi quidem, sed emendi sunt libri, & alia mihi necessaria.

Nolo tuum commodum remorari.

Ubi emero quæ mihi sunt opus, si quid super sit, faciam te libenter participem.

Interea igitur sperans expectabo; sed quid si nihil tibi supersuerit?

Statim dicam tibi, nè frustra diutius expectas.

Quando emes ea quæ decrevisti?

C. To

M. Corderius's Colloquies,

C To morrow (as I hope) or, 30 Cras (ut spero) aut, ad sum-
at the utmost, the next mum, perendie.

P It is well ;
It is but a very little
while.

Benè habet ;
Tempus est brevissimum.

Coll. 44. *Morellus,*
Borussadus.

Coll. 44. *Morellus,*
Borussadus.

M Is your Father gone ?

B He is gone.

M At what a-clock ?

B At one a Clock in the Af-
ternoon.

M What said he to you ?

B He gave me a large Admo-
nition, that I should fol-
low my Book closely.

M I would you would do 10
so.

B I will do so by God's Assi-
stance.

M Did he give you any Mo-
ney ?

B He gave me some, as he
commonly uses to do.

M How much ?

B That is nothing to you.

M I confess it ; but yet what 20
will you do with that
Money ?

B I will buy Paper, and o-
ther Things that I
want.

M What if you should lose it ?

B I must take it patiently.

Abiitne pater tuus ?

Abiit.

Quotâ horâ ?

Primâ pomeridianâ.

Quid dixit tibi ?

Multis verbis monuit me
ut diligenter studerem.

Utinam sic facias.

Faciam Deo juvante.

Ecquid pecuniæ dedit ti-
bi ?

Dedit ut ferè solet:

Quantum ?

Nihil ad te.

Fateor : sed tamen quid fa-
cies istâ pecuniâ ?

Emam chartam, & alia quæ
mihi sunt usui.

Quid si amiseris.

Æquo animo ferendum erit.

M. Tilha

What if I should chance
to need some? will you
lend it me?

I will lend it you, and with
all my heart indeed.

I thank you.

Coll. 45. Columbanus,
Fontanus.

Have you done with my
Pen-knife?

As much as I need.

Give it me again then.

Take it: I thank you.

You have no Cause to
thank me.

But pardon me, that I did
not give it you again of
my self and sooner.

I am not so much offend-
ed at that matter.

For we ought not to be
offended, but when we
see God offended.

You are in the right of it.

Coll. 46. Burgerius,
Nepos.

Lend me your Knife a lit-
tle.

You are always a boz-
rowing something or
other: take it; but you
should buy one rather.

I have no Money.

Why do you not ask for
some?

Quid si forte esuria? dabisne
mutuo?

Dabo, & quidem libenter.

Habeo tibi gratiam.

Coll. 45. Columbanus,
Fontanus.

Satisne usus est scalpello meo?

Satis.

Redde igitur.

Accipe: ago tibi gratias.

Nihil est quod agam.

Sed ignosce, quod non ul-
tro & citius reddiderim.

Ea de re nihil sum offensus.

Non enim debemus offendi, ni-
si quum Deum offendi vi-
demus.

Rectè sentis.

Coll. 46. Burgerius,
Nepos.

Commoda mihi parumper
tuum cultellum.

Semper aliquid commodato pe-
tis: Accipe; quin tu e-
meres potius.

Non habeo pecuniam.

Cur non petis?

B. Whence

B Whence should I ask it ?

N Of your Father.

B He is not in this Town.

N Where then ?

B He is gone into another Country.

N Whither ?

B To Bern.

N On what Day went he ?

B The Day before Yesterday.

N When will he come again ?

B To morrow, as we hope ;
for he said so when he
went away.

N God speed him well.

Coll. 47. Columberius, Simo-

C Have you any Store of
Bread left ?

S Enough, I thank God.

C Will you lend me some ?

S With all my Heart.

C But perhaps there will
not be enough to serve
you.

S Yes, I trust so.

C For how long a Time ?

S Till Friday.

C Whence will you get
some afterwards ?

S From Home.

C Who will bring it you ?

S I will go fetch it my self.

C When ?

S On the very same Friday.

C Lend me a Pound and a
Half.

10 Unde peterem ?

A patre.

Non est in hac urbe.

Ubi igitur ?

Peregrè profectus est.

15

Quò ?

Bernam.

Quo die ?

Nudiustertius.

20

Quando est reversurus ?

Cras, ut speramus ; sic eni
dixit proficiscens.

Benè vertat Deus.

Coll. 47. Columberius, Simo-

Restatne tibi multum panis ?

Satis, Gratia Deo.

Visne dare mihi mutuò ?

5

Libenter.

Sed fortasse tibi non sufficiet.

Imo, ut spero.

10

Ad quod usque tempus ?

Ad diem Veneris.

Unde habebis postea ?

Domo.

15

Quis tibi afferet ?

Ego met ibo petiitum.

Quando ?

Ipso die Veneris.

Da mihi mutuò sesquial-

20

bram,

S. Wh

Who shall weigh it ?

Our Mistress, or the Maid.

Let us go fetch it out of my Chest.

But go by your self : I will tarry for you in the Kitchen.

Coll. 48. I. T.

I pray thee, give me some of thy Bread.

I have no more than I need my self ; yet I will give you a share : take it.

I thank you.

You have no Cause to thank me for such a small matter.

But I pray thee tell me, why have you brought none ?

Because there was no body at our house that would give me any.

But why do you not take it ?

I dare not, unless my Mother give it me.

You do well : but hear some good Counsel.

I listen to hear it : I pray thee tell me it.

When the Meat that is left at the Table is taken away after Dinner is ended, ask for your Bever, and put it presently into your Pocket : so it

Quis appendet ?

Uxor præceptoris, aut ancilla.

Eamus petitum ex arca mea.

Quin isto solus : ego te in culina expectabo.

Coll. 48. I. T.

Ore te, da mihi ex pane tuo.

Mihi non habeo nimis ; tamen volo tibi impertiri : accipe.

Gratias habeo tibi.

Non est quod agas ob rem tantulam.

Sed dic, quæso, cur non attulisti ?

Quia nemo erat domi nostræ qui mihi daret.

Tu verò cur non accipis ?

Non audeo, nisi det mater.

Bene facis ; sed audi bonum consilium.

Ausculco ut audiam : dic, quæso.

Cum, prandio finito, tolluntur mensæ reliquæ, petito merendam, eamque in peram statim re-

will

M. Corderius's Colloquies,

will come to pass that
you may never come
without something.

I And what do you persuade
me about my Breakfast?

T That you ask for it at the
End of your Supper, and
do as I told you concern-
ing your Bever.

I I never saw better Coun-
sel to be given.

T See you remember it; and
use it when you will.

I I will use it indeed, as oft
as there shall be need.

Coll. 49. O. S.

O Give me a piece of Bread.

S Have you none?

O If I had, I would not
ask.

S Why did you not bring
any.

O I will tell you afterwards;
but in the mean time
give me some, I pray you.
for I begin to be very
hungry (or my Belly
begins to chime.)

S Take it.

O Whoo such a little bit!

S What, do you complain?

O Good Cause why, you
deal too niggardly.

S See what a little bit is left;
I have almost given you
the half,

*condito; ita fiet, ut
nunquam inanis venias.*

De jentaculo autem quid
suades?

Ut petas in exitu cœnæ, &
idem facias quod dixi ti-
bi de merenda.

*Nunquam vidi melius consi-
lium dari.*

Fac igitur ut memineris
& cum voles utere.

Ego verò utar, quoties o-
pus erit.

Coll. 49. O. S.

Da mihi frustum panis.

Non habes?

Si haberem, non peterem.

Cur non attulisti?

Dicam postea: Sed da in-
terim, quæso: nam esu-
rio vehementer.

Cape.

Hui tantillum!

Etiam, quæteris?

*Non immerito, das parvum
mis.*

Vide quantum restat
dedi ferè dimidium.

O. I than

, ut t nias.	O I thank you, you have given me a great deal. But I jested with you.	Ago tibi gratias, dedisti a- bundè ! Sed jocabar.
m quid cenæ, & dixi ti	S Now answer me, why did you not bring some Bread from home ?	25 Nunc responde; cur non at- tulisti panem domo ?
	O There was no-body would give me any.	Nemo erat qui daret.
S	No-body ?	Nemo ?
us conf	O No-body at all.	30 Prorsus nemo.
S	What did your Mother ?	Quid mater ?
nineris	O She was not at home.	Aberat domo.
ere	S What did the other Folks ?	Quid cæteri ?
oties o	O They were every-body busied.	Omnes erant occupatis
S	Why did you not take it your self ?	35 Cur tute non accipiebas ?
S.	O I durst never do any such Matter.	Nunquam auderem tale quidpiam.
nis.	S Why not ?	40 Cur non ?
rem.	O My Mother doth constant- ly forbid me to touch any without her Leave.	Mater perpetuò vetat, nè quid attingam sine per- missu ipsius.
d da in	S She is a hard Mother.	Dura mater.
nam efa	O In your Judgment indeed, who have one that is more cockering of you.	45 Tuo quidem judicio, qui indulgentiorem habes.
	I do not say she is cocker- ing, but I am sure she is kind-natur'd.	Non dico indulgentem, sed certè liberalem.
	O How doth she deal with you ?	50 Quomodo te tractat ?
parce u	Very lovingly, and altoge- ther according to my own Mind.	Suavissimè, omninoque ex animi sententia.
a restat	O Perhaps to your utter un- doing.	55 Fortasse in tuam perniciem.
um.	God Almighty forbid.	Avertat Deus Opt. Max.
O. I than		E O. Trulp

O Truly I do not envy
your Happiness.

60

Non equidem invideo.

S Why then do you say so
as you do say?

Cur ergo istud dicis?

O That in the interim I may
put you in mind, that
we all become worse by
having too much liber-
ty.

65

*Ut interim te moneam, om-
nes licentiâ deteriores fieri.*

S You do well: but what
think you? May I not
make use of my Parents
Kindness?

70

*Benè facis: sed quid censes?
Nonne uti licet parentum
bonitate?*

O Truly you may, so you do
not abuse it.

*Certè licet, modo nè abu-
taris.*

S How do we abuse it?

Quomodo abutimur?

O Do you ask? When we
turn either our Father's
or Mother's making much
of us, into that which is
not good.

75

*Rogas? Quum aut patris
aut matris indulgentiam
in malum vertimus.*

S You say right. But what
Harm among a Thou-
sand is there that doth
it?

80

*Rectè dicis. Sed quid
quisque id facit?*

O Yes, almost all, except those
whom the Lord God
doth restrain.

85

*Imò, ferè omnes, nisi qui
à Domino Deo prohibe-
tur.*

S Who can be good but by
the Grace of God?

*Quis potest bonus esse, ni-
si per Dei gratiam?*

O Therefore (as our Master
doth often admonish us)
we must pray to him
that by his Spirit he
would make us good
and holy.

90

*Ergò (ut sæpe monemur
præceptore) precandus
ut spiritu suo nos bonos
sanctos efficiat.*

S I am glad you brought not
your Breakfast.

95

*Gaudeo te non attulisse je-
taculum.*

O. W.

O Why so?

S Because, methinks, I have done my self a great deal of good by this Discourse of ours.

O I have profited by it too not a little.

S It is done by your Means.

O Nay, rather by God's Blessing, who indeed was pleased to have it so.

S I believe so indeed.

O Therefore both in this and other Matters let us acknowledge his Goodness.

That is very fitting.

O Ay, very necessary, If we will avoid the Crime of Ingratitude.

O What a most pleasant Speech was that!

O Everlasting Thanks be to God by Jesus Christ.

So with I.

Coll. 50. the first Scholar of the Victors, the Master, the Monitor.

O Master, will you give me some little Reward?

Why so?

O For Uittorship.

Where are your Equals?

O Here are Hugh and Audax.

What say you, Monitor?

Quamobrem?

Quia hoc nostro colloquio mihi videor multum profecisse.

Ego quoque non patum.

Tua opera id factum est.

Imò beneficio Dei, qui quidem ita voluit.

Credo equidem.

110 Et hic igitur, & in cæteris agnoscamus bonitatem ejus.

Valde id æquum est.

115 Imò, valde necessarium,

Si quidem volumus ingrati animi crimen effugere.

O sermonem jucundissimum!

120 Gratie Deo immortales per Jesum Christum.

Ita vultis.

Coll. 50. Discipulus primus ex Victoribus, Præceptor, Nomenclator.

Præceptor, visne dare præmiolum?

Quamobrem?

Victoriæ causâ.

5 Ubi sunt compares tui?

Hic sunt Hugo & Audax.

Heus, Nomenclator? sunt-

E 2

are

- are these the Victors this Week ?
- N They have the fewest Faults of all the rest.
- P Then they are the Victors. What else should I ask you ?
- N What Reward do you desire then ?
- D What you please.
- P By what Right do I owe it you, when all comes to D By your Promise. (all ?
- P Ye say fair, for whatsoever is rightly promised, ought to be performed.
- D See we have learnt of you.
- P So here is for every one a Pen a-piece to write withal ; and that you may not think them to be any ordinary ones, they are such as they call Holland Pens.
- D We thank you, Master.
- P Nay, but rather thank God, the Giver of all good Things, who gives good Success to your Studies. And do you go on diligently in your learning.
- D We will do our best as far as God shall enable us.
- P All our Doings are to no purpose without his help.
- ne hi victores hæc hebdomade ?
- 10 Habent notas omnium paucissimas.
- Ergo sunt Victores.
- Quid aliud ex te quero ?
- 15 Vos igitur quod præmium petitis ?
- Quod tibi placuerit.
- Quo tandem jure debeo ?
- 20 Ex promisso.
- Æquum dicitis. Quicquid enim rectè promissum est præstari debet.
- 25 Sic ex te didicimus.
- Ecce vobis penna singula a scribendum ; ac ne putetis vulgares esse, ex earum sunt genere, quæ vulgò *Hollandicæ* appellantur.
- 30 Gratias agimus, Præceptor.
- Quin potius agite Deo, omnium bonorum authori, qui dat studiis vestris prosperos successus.
- Vos autem in literarum studiis pergitte diligenter.
- 35 Dabimus operam, quantum vobis ille Pater optimus.
- Sine ejus ope vana sunt nostra omnia.
- 40
- 45

Coll. 51. *Observator,*
*Caparonus.*O Whence come you, *Caparonus*?

C From home.

O What do you bring from thence?

C My Bever (or Munchin.)

O Who gave you leave to go forth?

C The Master himself.

O How will you prove that?

C Let us go to him and ask him.

O But, have a care what you do.

C I fear nothing in this matter.

O Are you so secure.

C He that speaks the truth ought to fear nothing.

O That is a true saying indeed.

But how few are there that do not lie?

C I am sure, I do not lye now.

O You do almost perswade me.

Go your way: I believe you, because I never caught you in a Lye.

C I thank God; whom I beseech that he would preserve me upright and undefiled,

Coll. 51. *Observator,*
*Caparonus.*Unde venis, *Caparonus*?

Domo.

Quid affers illinc?

Merendam.

Quis tibi permiserat exire?

Præceptor ipse.

Quomodo istud probabis?

Adeamus illum, ut consulamur.

At, vide quid agas.

Hac in re nihil timeo.

Adone securus es?

Qui verum dicit, nihil time-re debet.

Vera quidem ista est sententia.

Sed quisquisque non mentitur?

Certus sum, me nihil mentiri nunc.

Propemodum persuades mihi.

Abi: credo tibi, quis in mendacio nunquam te deprehendi.

Est Deo gratia; quem precor, ut me integrum & purum custodiat.

O I wish every one would
pray from their Heart!
Now get you, to eat your
Bever.

Coll. 52. Giralduſus, Eliel.

G Who are the Victors this
Week?

E Where was you when the
Accounts were given in?

G I was ſent for by my Father;
but who are the Victors?
I pray you tell me.

E And *Puteanus*.

G Have you had a Reward
already?

E We have had it.

G What?

E Twelve Walnuts.

G Whoo, what a Reward!

G Ho, you Fool, do you va-
lue a Reward by the
Worth of a Thing then?

G I ſee nothing elſe to be va-
lu'd here.

E You are a baſe Fellow to
ſeek after Gain ſo.

Do you not remember
the Maſter's Word?

G What Word?

E A Reward is given, not
for Lucre, but for Ho-
nour's ſake.

G Now I remember as it
were through a Miſt,
or ſomewhat confuſedly

I will be more diligent
hereafter.

35 Utinam ex animo omnes
precarentur!

Recipe nunc te, ut edas
merendam tuam.

Coll. 52. Giralduſus, Eliel.

Qui ſunt victores hac heb-
domade?

Ubi eras cum rationes red-
derentur?

5 Accerſitus à patre fueram;
ſed qui ſunt victores?
Dic fodes.

Ego & *Puteanus*.

10 Jamne habuiſti præmium?

Habuimus.

Quodnam?

Duodenas juglandes.

Hui, quale præmium!

15 Eho, inepte, æſtimas ergo
præmium ex rei pretio?

Hic nihil aliud video æſti-
mandum.

20 Sordidus es, qui ſic luctro
inhias.

Non meministi verbum *Pæ-*
ceptoris?

Quod verbum?

25 Non lucri, ſed honoris cauſa,
datur præmium.

Nunc reminiſcor, quaſi per
nebulam.

30 Poſthac ero diligentior.

E. So

So you will be a wise Man
at the last.

Coll. 53. Galatinus,
Burchardus.

Hey brave, we are dismis-
sed to play; did you not
hear?

What should I do but hear,
when I my self was there?

Have you a mind to talk
a little? and afterwards
we will play together.

I had rather play first.

But it is a hard matter
to break off play.

You say that which is
very true, and I find
it so my self.

Because you approve of my
Reason then, give us
some Subject to talk of.

Nay, rather it concerns you
to give it, because you
challenged me.

You say fair, give me the
Nouns in Latin, which I
will propound to you in
English.

Concerning what will you
propound?

Concerning Household-stuff.
I will strive to answer, so
you do not propound a-
bove ten.

Sic tandem sapies.

Coll. 53. Galatinus,
Burchardus.

Euge, dimissi sumus ad lu-
sum; audistine?

Quidni audirem, quum ego-
met adfuerim?

Placéne paulisper confabulari?
deinde ludemus unâ.

Malletm ego prius ludere.

Atqui difficile est ludum ab-
rumpere.

Planè verum dicis, & ego in
me sic exprior.

Quoniam igitur placet tibi
mea ratio, da nobis aliquid
argumenti ad confabulan-
dum.

Imò, tuum est dare, ut qui
me laceraveris.

Æquum dicis, redde nomi-
na Latine, quæ tibi An-
glicè proponam.

Quâ de re propones?

De supellestili.

Tentabo respondere, modò
ne plura quàm decem
proponas.

G I will count them on
my fingers ends, lest
perhaps I exceed the
Number.

Enumerabo in digitis, nè for-
tè numerum excedam.

Hear then.

35

Audi igitur.
Isthic sum.

B I am ready.

G A Cupboard.

B *Abacus.*

G A Bench.

40

B *Sella.*

G A Candlestick.

B *Candelabrum.*

G A Caldron.

B *Ahenum.*

45

G A pair of Bellows.

B *Follis.*

G A Pillow.

B *Pulvinus.*

G A Bolster.

50

B *Cervical.*

G Linnen-cloth.

B *Lintum.*

G A Pot of Earth.

B *Olla.*

55

G A Flagon of Wine.

B *Oenophorum.*

G You have mist once.

B Where?

G You said *lintum* for *lodice*.

60

B I confess it, I give you
the winning once.

G Now propound again for
your Part, that you may
get off, if you can.

Errâsti semel.
Ubi?

Dixisti *lintum* pro *lodice*.
Fateor, debeo tibi semel
Foriam.

Nunc vicissim propone
redimas, si potes.

65

B Will you answer concern-
ing Things to be eaten?

Vis respondere de *eduliis*?

G As you please.

Ut libet.

B Fresh Meat.

G *Caro recens.*

70

B. Pork.

nè for
cedam.

Pork.

Suilla.

Venison.

Ferina.

Venison of a wild Boar.

75

Aprugna.

Sod Milk.

Lac decoctum.

Whey.

Serum, vel serum lactis.

80

New Cheese.

Caseus recens.

Portage.

Jus carniū.

Fish sod.

85

Piscis elixus.

Pickle.

Condimentum.

You are deceived.

What is it then?

90

Pickle, *Intinctus.*

I will have it to be Condi-
mentum.

Falleris.

Quid ergo est?

Condimentum volo.

But I will not contend.

Who contends? let us ask
some-body's advice.

95

But let us play first: that
shall be done after.

Come on, it shall be done:
that we lose not our op-
portunity to play.

At ego nolo contendere.

Quis contendit? *consula-*
mus aliquem.

Quin prius ludamus: *illud*
fiet posterius.

Age, fiet, *ne amittamus lu-*
dendi occasionem.

Coll. 54. *Moses, Olevita-*
nus.

Coll. 54. *Moses, Olevita-*
nus.

M I am weary long ago to
use our School-games
so often over.

Jamdudum tædet me tori-
es repetere lusus scholasti-
cor.

O. What

B. Pork.

O What will you do then ?

M Let us go into our Garden.

O What shall we do ?

M We will walk, we will talk together, and rehearse God's Benefits in his Works.

O Truly there is nothing more pleasant : but in the interim we must beg Leave of the Master.

M I have already got it for my self, and ore too whom I would carry with me.

O It is very well ; let us go on in God's Name.

M I pray that he may keep us.

O I pray the same that you do too.

Coll. 55. Sulpinus,
Munchius.

S Have ye got leave to play ?

M We have got Leave.

S For how long time ?

M Till Supper.

S Who gave in the Verses ?

M The first and second Boys.

S What did the other Forms ?

M Every first Captain of the three next Forms said a Sentence out of the scriptures.

S Did ye not say Prayers, as we use to do ?

Quid facies igitur ?

5 Eamus in hortum nostrum.

Quid agemus ?

Ambulabimus, colloquemur, Dei beneficia in eius operibus commemorabimus.

10 Nihil sanè jucundius ; sed interim petenda est à præceptore venia.

15 Jamdudum impetravi mihi, item uni, quem vellem mecum ducere.

Bene res habet ; eamus, ducente Deo.

20 Precor ut nos custodiat.

Ego quoque idem precor tecum.

Coll. 55. Sulpinus,
Munchius.

Impetrastis ludendi facultatem ?

Impetravimus.

Ad quod usque tempus ?

5 Ad cœnam usque.

Qui dederunt versus ?

Primi & secundi.

Quid cæteræ classes ?

10 Primus quisq; decurio trium proximarum classium pronunciavit unam è sacris literis sententiam.

Nonne precati estis, ut solemus ?

M. We

nostrum,
colloque-
ia in e-
nmemo-
us; fed
st à præ-

I was gone home, being
sent for by my Mother.

What do you think to do
now then?

To play an hour and an
half, and then to betake
my self to my study.

Would you have me to
be your play-fellow?

What should I do but be
willing.

With what Game shall we
exercise our selves?

There is none pleaseth me
better than Hand-ball.

Nor me indeed.

Let us go see then whether
the other Boys have cho-
sen Sides or no: for if
we should play by our
selves, it would be less
sport.

Let us go see on God's
Name.

Coll. 56. M. R.

Will you go with me?

Hither go you so hastily?

To the Pool, or Dike.

Why thither?

To wash my feet.

Go on God's Name; I have
no need to wash (or
bath) me now.

15 Precati sumus, & quidem
præsentē ludi magistro:
tu vero ubi eras?

20 Iveram domum, à matre
accerſitus.

Nunc igitur quid agere co-
gitas?

Ludere ſeſquihoram; deinde
ad ſtudiū me recipere.

25 Vin' tu ut tibi ſim colluſor?

Quidni velim?

30 Quo luſu nos exercēbi-
mus?

Nullus eſt mihi iucundior
pilâ palmariâ.

Nec mihi quidem.

35 Videamus igitur an cæteri
partes ſortiſi ſint? nam
ſi ſoli luderemus, minus eſ-
ſet voluptatis.

40 Viſamus ſanè.

Coll. 56. M. R.

Viſne ire mecum?

Quo properas?

Ad lacum.

Quid eò?

5 Lotum pedes.

I ſanè, nunc lotione mihi
opus non eſt.

M. Bur

M But in the mean time we will discourse a little.

R I have no great mind to discourse now.

M But Discourse is profitable, so it be only of honest matters.

R But Exercise of Body is more profitable for me for my Health.

M What if I shall tarry with you?

R You shall do wisely; and we will play together at the Hand-ball.

M God send us good luck.

I will tarry.

R I will go with you to wash another time; that is, when I shall have more time.

M Let us buckle (or fall) to our sport then

R I make no stop in the Business.

Coll. 57. Vincentius, Bonus.

V Why did you not play with us to day?

B I had no time to play.

V What Business had you?

B I had not done my Task.

V What Task?

B I had half a Copy to write.

V Have you quite done it?

B I have quite done it.

V I commend your Diligence; you shall play as

Sed interim parum fabulabimur.

Nè fabulari quidem nunc volumus.

Atqui utilis est confabulatio duntaxat de rebus honestis.

At mihi utilior est ad valetudinem exercitatio corporis.

Quid si mansero tecum?

Prudenter facies; & nos palam colludemus.

Benè vertat Deus.

Manebo.

Alias lotum unà tecum ibo cum scilicet longius erit temporis spatium.

Ad ludum igitur nos accingemur.

Nulla est in me mora.

Coll. 57. Vincentius, Bonus.

Cur hodie non lusisti nobiscum?

Non erat mihi ludendi spatium.

Quid habebas negotii?

Non absolueram pensum meum.

Quod pensum?

Dimidium exemplaris restabat mihi perscribendum.

Perfecistine?

Perfeci.

Laudo tuam diligentiam; laudabo etiam notitia

another time at leisure.

When it pleases God.

You say well. For nothing
can be done without his
Pleasure.

Coll. 58. The first Boy, the
Master, the second, and the
third Boy.

God save you, Master.

Christ Jesus save you, Chil-
dren. Amen. Have ye
said already?

Yes, Master.

Who taught you?

The Usher.

What would ye have now?

That by your Leave we may
play a little.

It is not Time to play.

We do not beg for all, but
for us little Boys only.

But it rains, as ye see.

We will play in the Gallery.

At what Game?

With Pins, or Walnuts.

What will you give me?

We will say Nouns.

How many will you say a-
piece?

Two.

Say then.

Paper, Charta.

Ink, Atramentum.

I have said.

A Book, Liber.

A little Book, Libellus.

des alias otiose.

Cum volueris Datus.

Rectè dicis. Nam absque
voluntate ejus nihil fieri
potest.

Coll. 58. Primus puer, Pæ-
ceptor, secundus puer, &
tertius.

Salve, Pæceptor.

Sit vobis salus à Christo,
pueri. Amen. Jamne re-
petivistis?

Etiā, Pæceptor.

Quis docuit vos?

Subdotor.

Quid nunc vultis?

Ut per te liceat nobis pe-
rumper ludere.

Non est ludendi tempus.

Non petimus omnibus, sed no-
bis parvulis tantum.

Atqui pluit, ut videtis.

Ludemus in pergula.

Quo lusu?

Aciculis, vel juglandibus.

Quid mihi dabitis?

Dicemus nomina.

Quot dicetis singuli?

Duo:

Dicite igitur.

Dixi.

I have

	I have said.		Dixi.
To	A Cherry, <i>Cerasum.</i>	30	
	Walnuts; <i>Juglandes.</i>		
	We have said.		Diximus.
Pro	What pretty little fel-	35	<i>Quam belli estis homunculi!</i>
	lows ye are!		
	Play till Supper.		Ludite ad cœnam usque.
Pe	We thank you, Master.		Gratias agimus, Præceptor.
	Coll. 59. A. B.		Coll. 59. A. B.
A	Where is your Father now?		Ubi nunc est pater tuus?
B	I think he is at Lyons.		Puto eum esse Lugduni.
A	What doth he there?		Quid illic agit?
B	He plays the Merchant.		<i>Negotiatur.</i>
A	How long hath he traded?	5	Ex quo tempore?
B	Since the Beginning of the Mart.		Ab ipso initio mercatûs.
A	I greatly wonder how he dares tarry there so many Days, when there is such	10	Valdè miror qui audeat il- lic commorari tot dies cum pestilentia tanta su- per totam urbem.
	a great Plague all up and down the City.		
B	It is no such great wonder.		Non est adeo mirandum.
A	Doth it seem so to you?		Itâne tibi videtur?
B	Yes indeed: for he hath been at other times in greater Danger; but the Lord God hath evermore preserved him.	15	Ità profectò: fuit enim lias in majore periculo sed Dominus Deus sem- per eum custodivit.
A	I believe so, and will yet preserve him.	20	Credo equidem, & adhuc custodiet.
	But when will he come back again?		Sed quando est reversurus?
B	I know not: we look for him every hour,	25	Nescio: in horas expectamus.

God send him well back
again.
So say I.

Coll. 60. *Elizæus, Del.
phinus.*

What are you so over-
joyed for?

My Father is newly come.
What Matter is it to me?

Yes, a great deal; because
he hath got us Leave to
play.

Do you say so?

See, the Boys are already
playing in the Court-yard

Let others play on God's
Name; I had rather
ply my Book than play.

And so had I: but when
Time serves. For (as the
Proverb goes) there is a
Time for every Thing.

Whereupon our Cato gives
us good Counsel.

Mirth with thy Labour some-
times put in ure,

That better thou thy Labour
may'st endure.

The Things are true which
you say, I confess; but
in the mean time let me
alone, that I may ply
my Book in good ear-
nest.

Thou may ply your Book
for all me, I do not

Reducat illam Deus.

Ita precor.

Coll. 60. *Elizæus, Del.
phinus.*

*Quâ de re sic elatus u la-
ritia?*

Pater meus modo advenit.

Quid mea refert?

Imò plurimum; quis no-
bis impetravit ludendi ve-
niam.

Ain' tu?

Vide pueros jam ludentes
in area.

Ludent sanè alii, ego stude-
re malim quàm ludere.

Nec minus ego: sed in tem-
pore. Nam (ut est in
proverbio) omnia tem-
pus habent.

Unde & nos rectè monet
Cato noster.

*Interpone tuis interdum gau-
dia turis.*

*Ut possis animo quemvis sus-
ferre laborem.*

Vera sunt quæ dicis, fateor;
sed interim mitte me, ut
serio studeam.

*Per me studeas licet, nihil
impedio; at ego hæc
hinder*

hinder you; but I will
take this Opportunity.

E Make use of it on God's
Name.

Coll. 61. *The Monitor, a Boy
of the Company, likewise
another Boy.*

N Ho, Boys, ho, ho, ho!

Q Why do you call our so oft?

N You must give ober play.

Q O thou noddie, it is not
all out four a Clock yet.

A Why did you not give a
Token?

N Because the little Bell's
rope is broken.

A Call again, but speak high-
er.

N Ho boys, come all in again.
Make hast, make hast, I say,
the Waffer hasteneth your.

A Give ober calling; they
all come running.

Coll. 62. *Orentius, Quintus.*

O Why are you so merry?

Q Because my Father is come.

O Say you so? whence came

Q From Paris, (he?)

O When came he?

Q Just now.

O Have you ask'd how he did
already?

Q I ask'd him how he did,
when he alighted from
off his Horse.

utar occasione.

Utere sanè.

35

Coll. 61. *Nomenclator, Qui
dam puer ex turba, iterum
alius.*

Heus, pueri, heus, heus
Quid clamitas? (heus)
Desistendum est à lusu.

Eho inepte, nondum quare
exacta est.

Cur non dedisti signum?

Quia tintinnabuli funis fr-
ctus est.

Clama iterum; sed attol-
vorem.

Heus pueri! recipite vos omnes
Festinate, festinate, inquam
urget Præceptor.

Desine clamare; accurre
omnes.

Coll. 62. *Orentius, Quintus.*

Quid ita lætus es?

Quia venit pater.

Ain' tu? unde venit?

Lutetia.

Quando advenit?

Modò.

Jamne salutasti?

Salutavi quum ex equo
scenderet.

O. Wh

What did you do to him
besides?

I pull'd off his Boots
and Spurs.

I wonder you tarried not
at home for his coming.
Neither would he suffer it,
nor was I willing: espe-
cially now, when the
Lesson is to be heard.

You take a safe Course for
your self, in that you
have regard to the time.

But how doth your father?
is he well?

Well, by God's Blessing.
Truly I am very glad of it,
both for your sake and his
that he is come safe a-
gain from his journey.

You do like a Friend:
but to morrow we will
talk together more at
large.

See the Master, who is now
going into the School.

Let us go take our Lesson.

Coll. 63. Mark, Aaron.

I pity you.

Why so?

Because you misuse your
Pen so pitifully.

How do I misuse it?

Because you hold it very
ill favouredly as you
mend it.

Quid amplius illi facisti?

Calcaria detraxi & Qucras.

15

Miror te non mansisse domi
propter ejus adventum.

Nec ille permisisset, nec
ego vellem: præsertim
nunc cum audienda est
prælectio.

20

Benè tibi consulis, qui
temporis rationem ha-
beas.

25

Sed quid pater? valde?

Rectè, Dei beneficio.

30

Equidem gaudeo pluri-
mum tuâ & ejus causâ,
quod salvus peregrina redi-
rit.

Facis ut amicum decet: sed
cras pluribus verbis collo-
quemur.

35

Vide præceptorem, qui jam
ingreditur auditorium.

Eamus auditum prælectio-
nem.

Coll. 63. Marcus, Aaron.

Miseret me tui.

Quid ita?

Quod pennâ tuâ tam mise-
rè abutaris

5

Quomodo abutor?

Quia pessimè tractas in acu-
endo.

F

A. It

A It is none of my fault ;
do not you mistake
your self.

M Whose then ?

A My Pen-knife's, the edge
whereof is dull.

M Your Pen-knife is not
to blame, but your self.

A Why say you so ?

M Because you ought either to
have whetted your Pen-
knife, or borrowed ano-
ther elsewhere, at the least
for this present Occasion.

A I dare not ask one.

M Why are you afraid ?

A Lest it should be deni'd me.

M Look here is mine for you.

A I thank you.

M Use it as much as you
will, but use it well.

A I will unwittingly misuse it.

M And be not so loth to ask
another time.

A My Nature is such, I
use to be more willing to
give than ask.

M I would there were many
such as you are: yet not-
withstanding, he that
willingly doth a favour,
may likewise freely de-
fire one.

But I hold you too long,
dispatch what you was
about.

*Non est culpa mea; ne quæ
erres.*

Cujus igitur ?

*ScalPELLI mei, cuius ac-
obtusæ est.*

*ScalPELLUM in culpa non
sed tu ipse.*

Cur istud dicis ?

*Quia debuisti vel scal-
lum tuum acuere, vel
aliud aliunde rogare co-
modatò, saltem ad pre-
sens negotium.*

Non audeo petere.

Quid times ?

Nè mihi denegetur.

Ecce tibi meum.

Gratias ago.

*Utere quantum voles,
rectè.*

Sciens non abutar.

*Nec sis posthac tam
cundus in petendo.*

*Sic est ingenium meum,
leo libentius dare quàm
petere.*

*Utinam multi essent
similes: sed tamen
libenter dat beneficium
petere libere potest.*

*Sed ego te nimis detinco,
fice quod caperas.*

Coll. 64. A. B.

Why is not *Peter* come to the School?

He is busy.

In what Employment?

In piling up Wood.

How do you know?

I was told.

By whom?

By his Father.

Where saw you him?

He met me when I came.

See you do not frame a

Lye; for I will ask

him if I chance to meet

him in the Streets.

You shall find it to be so as I say.

Coll. 65. Sulpicius, Roger.

Why was you away to Day Morning.

I was busy.

In what Employment?

In writing a Letter to my Mother.

What need had you to write to her?

Because she had writ to me.

You writ back then?

You speak properly.

Whence had she sent you a Letter?

Out of the Country, I mean from our Town.

When went she into the Country.

Coll. 64. A. B.

Cur non *Petrus* venit in Scholam?

Est occupatus.

In quo negotio?

In ligno struendo.

Qui scis?

Dictum est mihi.

A quo?

A patre ejus.

Ubi eum vidisti?

Fuit mihi obvius quum venirem?

Vide ne mentiaris; nam cum illo quæram si forte occurrat mihi per vicos.

Reperies sic ut dico.

Coll. 65. Sulpicius, Rogerus.

Cur hodie manè abfuisti?

Occupatus eram.

In quo negotio?

In scribendis ad matrem literis.

Quid opus erat illi scribere?

Quia ad me scripserat.

Ergò rescripsisti?

Propriè loqueris.

Unde tibi miserat literas?

Rure, nempe ex villa nostra.

Quando rus profecta est?

R The other day.

S What doth she do in the Country?

R She looks after our country Business.

S What especially?

R She gets things ready which are necessary for the next Vintage.

S She doth wisely.

R How can you prove that?

S For in all things diligent Preparation should be used.

R Who taught you that?

S A School-master dictated it out of Tully.

R Upon what Occasion?

S When he admonished me to be sure to get my self ready to say my week's work the next day.

R Truly he gave you good Advice.

S But let's return to the purpose.

R Have you not a Bailly, to look after your Business in the Country?

R Yes, we have both a Bailly, and Men and Maids.

S What need is there of your Mother's help?

R Because she better knows how to provide every thing than those unskillful Country-Clowns.

Superioribus diebus.

Quid agit ruri?

Curat nostra negotia rustica.

Quid potissimum?

Præparat ea quæ sunt opus ad proximam vindemiam.

Prudenter agit.

Unde istud probes.

Nam omnibus in rebus adhibenda est præparatio diligens.

Quis te istud docuit?

Quidam Pædagogus dictavit à Cicerone.

Quâ occasione?

Quum admoneret, ut diligenter pararem adhibendam hebdomadam postero die.

Profectò rectè monebat.

Sed ad propositum revertamur.

Non habetis Villicum, curet ruri negotia vestra.

Imò, & villicum habemus & famulos, & ancillas.

Quid opus est illic tuæ matris operâ?

Quod melius novit provide rebus omnibus, quam isti imperiti rusticola.

Is there no other Reason?

Let me make an end of what I intended to have said.

I thought you had made an End: Go on.

Moreover (as I have heard my Father say) the Master's main care is requisite in the ordering of a Family.

Therefore your Father shou'd rather have been now at your Country-farm.

He cannot.

What doth hinder him?

Because he is full busy at his Trade.

He will get more profit (as I conceive) by that matter.

Who makes any question?

Thence it comes to pass.

Therefore, that he leaves all the Care of his household Affairs to his Wife

It is just so.

But when will your Mother come back again?

Hardly before the Vintage be done.

What will you do? will not you go to gather Grapes, (or to get in the Vintage)?

My Mother (I hope) will send for me shortly.

But, I pray you, what do we mind?

Nihilne amplius?

Sine me finire propositum.

60 Putabam te absolvisse Perge.

Etiam (ut ex patre audivi) precipua cura domini requiritur in re familiari administranda.

65

Ergo pater tuus nunc potius deberet ad villam esse.

70 Non potest.

Quid prohibet?

Quia totus est in arte sua occupatus.

Majorem (ut opinor) ex re re fructum capiet.

75

Quis dubitat?

Indè igitur fit, ut relinquat uxori omnem curam rei domesticæ.

80

Omnino sic est.

Sed mater quando est reversura?

85

Vix ante perfectam Vendemiam.

Quid tu? non ibis Vendemiatum?

90

A matre (ut spero) brevi accersar.

Sed quæso te, quid cogitamus? F 3

All the Boys run into
the School now.

R It is well.

Let us run too, that we
be not the hindermost
(or the lag.)

Coll. 66. *Riparius,*
Amadæus.

R Have you heard the Clock?

A It hath struck a good while
ago. (Clock?)

R Have you counted the

A I have counted it.

R What a clock is it? (One.

A Almost half an hour past

R It is almost Lesson-time
then; see you be ready.

A After I have eaten my Be-
ver; see I am ready.

R Why was you not with us
at Noon?

A I was gone abroad with
the Master's good leave.

R But in the mean time I
hinder you.

A You do not hinder me.

I have not lost so much
as a Mouthful by your
interrupting me.

R It is well;

Go on, but make haste.

Coll. 67. *Ligorius,*
Saracinus.

L Have you done what you
ought to do.

95 Jam omnes in auditorium cur-
runt.

Bene res habet.

Curramus & nos, ne postremi
simus.

100

Coll. 66. *Riparius,*
Amadæus.

Audistisne horologium?

Dudum sonuit.

Dinumerasti horas?

5 Dinumeravi.

Quota est?

Fere sesqui-prima.

Instat igitur prælectionis
tempus; fac ut paratus sis.

10 Ubi merendam peredero;
ecce me paratum.

Cur meridie non adfuitis
nobiscum?

Prodieram cum bonâ veniâ
Præceptoris.

15 Sed interim sum tibi impedi-
mento.

Nihil impedis.

20 Nè bolum quidem perdidisti in-
terpellatione tuâ.

Bene habet;

Perge, sed matura.

Coll. 67. *Ligorius,*
Saracinus.

Fecistisne officium tuum.

S. In

In what Matter?

In repeating your Lesson.

I have repeated nothing yet. 5

What was the Reason?

I tarried till my Fellow came back.

Whither is he gone?

Home.

Why thither?

To fetch his Bever. (late?)

What if he come somewhat

I cannot tell; it may be so.

Will you repeat with me in the mean time? 15

Truly I do not say nay.

Let us go some whither aside then, that no Body may trouble us.

Truly you do well to put me in mind.

No Body can ply his Book in such a Noise and Clamour of them that walk to and fro. 25

See yonder a Place a great deal out of the Way, where there are none walking.

Let us go thither. 30

Coll. 68. D. E.

Whither go you so fast?

I am going to my Supper.

What do you?

I have supp'd already.

At what a-clock?

At 5, as we commonly do. 5

S. In

Qua in re?

In repetenda lectione.

Nihil adhuc repetivi.

Quid in causa fuit?

Expectabam dum rediret compar.

Quod ille ivit?

10 Domum.

Quid eò?

Petitur merendam.

Quid si redibit serius?

Nescio; fieri potest.

15 Vis interea mecum repetere?

Equidem non recuso.

Scedamus igitur, ne quis molestus sit nobis.

20 Profectò bene monet.

Nemo studere potest in tanta ambulatorum strepitu & clamore. 25

Aspice illic locum remotissimum, ubi nulli sunt ambulantes.

30 Eamus illuc.

Coll. 68. D. E.

Quo properas?

Eo Cœnatum.

Quid tu?

Jam cœnavi.

5 Quotâ horâ?

Quinta, ut serè solemus.

F 4

E. What

M. Corderius's Colloquies,

E What will you do now ?

D I will get some of those Things which we have to say to Morrow.

E I have learnt of my Master, That we must not study so soon after Meat.

D I have learnt that too ; but now I will learn by Heart.

E What will you do then ?

D I will sometimes to satisfy my Mind read and read over again my Lesson by piece-meal.

E And what then ?

D And so it will come to pass by little and little, that I shall get a good Piece of my Lesson without Care, without Toil, and without Trouble.

E I do not well understand those things, and verily you seem to me to be wiser than your Age requires.

D It is no such hard Matter, but I could teach you, but that you make such haste to your Supper.

E You put me in mind of my Supper in time.

I will therefore for its sake get me home.

Farewell.

D God send you well thither and back again.

Quid nunc ages ?

Repetam aliquid eorum quæ reddere habemus crastino die.

10 Ego dedici ex prædicatione meo, *Non esse tam cito a cibo studendum.*

Illud ego quoque didici sed volo nunc ediscere.

15 Quid ergo facies ?

Ego quasi animi causâ prælectionem particulatim aliquoties legam & perlegam.

20 Quid tum ?

Ita paulatim fiet, ut sine cura, sine tædio, sine molestia, bonam partem prælectionis ediscam.

25

Ista non satis intelligo, & certè videris mihi supra ætatem sapere.

30

Non est res adeò difficilis, quin te docere possim, nisi ad cœnam properates.

35

De cœna in tempore admones.

Ego igitur ejus causâ me domum recipiam.

40

Vale.
Ducat te Deus & reducat.

A short Preface, which was prefixed before the next seven Colloquies.

LEST Children should learn to do ill by doing nothing, corrupting one another especially with idle Chat, and lewd or fond Discourse; they are to be moved by all means, to use, two or three together, in the School, whilst they look for the Master's Coming, to repeat among themselves what he hath set them.

This pleasant Exercise will do them a great deal of good, and be able to divert them from Idleness, Wantonness, and many other things that are Evil, whereby God is offended.

But because such Kind of Repetitions use not to be made without Children's talking together; and Children of themselves unless they be taught, do nothing but speak barbarously; we have therefore here propounded some short Forms of talking together touching this Subject, that they may learn by little and little to speak Latin among themselves.

Præfatiuncula, quæ septem proximis colloquiis præfixa erat.

NE Pueri nihil agendo discant male agere, præsertim otioso sermone, pravisque aut ineptis colloquiis sese invicem corrumpentes; omnibus modis incitandi sunt, ut in Schola, dum præceptoris ingressum expectant, assuescant interea bini ternive, id quod ab eo præscriptum fuerit simul repetere.

Plurimum proderit hæc illis jucunda exercitatio, eoque interim ab otio, lascivia, multisque aliis rebus malis, quibus offenditur Deus, avertere poterit.

Sed quia sine puerili Colloquio ejusmodi repetitiones tractari non solent; pueri autem ipsi nisi instituti fuerint, nihil aliud quam barbarè loquantur; idcirco ut Latine inter se loqui paulatim discant, hæc de re hic aliquot breves colloquendi formulas proposuimus.

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But

But it will rest upon the 35
Author's Diligence, that
 he now and then do ex-
 plain these Colloquies to
 his Scholars, and teach
 them how they should ex- 40
 ercise themselves, both at
 Home and in the School, in
 these and others of that
 Kind (which himself may
 give them;) and that he 45
 ever and anon exhort them
 thereunto.

So it shall come to pass in
time, that he shall always
have them more ready and
cheerful to render those
Things in season, which he
shall appoint: hereby also
he shall bring it about that
he may dispatch his Duty of
teaching with less Labour
and Trouble.

Coll. 69. A. B.

A Will you let us say to—

B What? (gether?

A That which is appointed us.

B Truly I am willing: but what kind of saying shall we use?

A Let us hear one another
by turns.

B So the Master doth often
advise us.

A He adviseth us well, but
we obey badly.

Cæterum in Præceptoribus diligentia situm erit, ut hæc ipsa Colloquia discipulis aliquoties interpretetur, doceatque quomodo in his & aliis ejus generis (quæ tradere ipse poterit) sese & domi & in schola debent exercere, ad idque illos identidem cohortetur.

Ita fiet *progressu temporis*,
ut promtiores semper & ala-
ciores eos habiturus sit ad
ea *maturè* reddenda, quæ
præscripserit: hinc etiam
consequetur, ut minore cum
labore ac molestia, docendi
munus exequatur.

Coll. 69. A. B.

Visne repetamus unā?

Quidnam? (est.

**Id quod nobis præscriptum
Equidem volo; sed quo ge-
nere repetendi utemur?**

Audiamus nos vicissim.

Sic *Præceptor* nos monet sæpe.

Rece mones, sed male pare-
mus.

B. Whether

Whether shall begin?

I. if you so please.

It pleaseth me passing well: begin therefore.

The Nouns of the second Declension are declined after these Examples in Latin.

Magister,

Puer,

Dominus,

Lanius,

Antonius,

Regnum.

(to day?

Which are to be declined Lanius, indeed, is yesterday's Noun, and Antonius to day's.

Why do we every day repeat what we had said the day before?

Because the Master so bids.

I know that well enough: but why doth he bid?

To strengthen our Memory.

Come on, decline Lanius.

Singulariter, Nominativo hic Lanius.

Genitivo hujus Lanii, and so on to the End.

Turn it into English.

Lanius, Lanii, of the Masculine Gender, a Butcher.

Decline Antonius.

Sing. Nom. hic Antonius.

Gen. hujus Antonii.

Dat. huic Antonio, and so to the End.

Uter incipiet?

Ego, si tibi placet.

Maximè placet: incipo igitur.

Secundæ declinationis nomina his exemplis Latinè declinantur.

(da?

Quæ sunt hodie declinantes? Hesternum quidem est Lanius, hodiernum verò Antonius.

Cur nos id repetimus quotidie, quod pridie reddimus?

Quia sic præceptor jubet.

Id scire scio: sed cur jubet? (rism.

Ad confirmandum memoriam, Age, declina Lanius.

S. N. hic Lanius.

G. hujus Lanii, &c. ad finem usque.

Verte Anglicè.

Lanius, Lanii, M. G. a Butcher.

Declina Antonius.

S. N. hic Antonius.

G. hujus Antonii.

D. huic Antonio, &c. ad finem usque.

B. Turn

B Turn it into English.

A *Antonius, Antonii*, of the Masculine Gender, is the Name of a Man, in English *Anthony*.

B Why do you say the Name of a Man? you are not a Man yet.

A I confess it, but there are other *Antonies* which are Men.

B I wish you may be a Man once. (help.

A I shall be one, by God's

B Mind now that you may hear me as I have heard you.

A I am ready to hear you. Speak on with a Courage.

B The Nouns of the second Declension—

A Give over: the Mr. is here.

B I hear him cough.

Let us give over, for fear he should think we prate.

Coll. 70. C. D.

C The Master will be here by and by; let us repeat.

D What need have I to repeat? I have repeated enough by my self.

I can say all by heart.

C What then? the oftner you shall get it over, the better you will retain it.

D You advise me fair.

Verte Anglicè.

Antonius, Antonii, g. m. est nomen viri, Anglice *Anthony*.

Cur dicis nomen viri? nondum es vir.

Fateor, sed sunt alii *Antonii* qui viri sunt.

Unam aliquando vir evadas.

Evadam, Deo juvante.

Attende nunc, ut vicissim audias me.

Istic sam.

Dic audacter.

Secundæ declinationis nomina—

Desine: Præceptor adest.

Audio tussientem.

Desinamus, ne putet nos garrire.

Coll. 70. C. D.

Mox aderit Præceptor; repetamus.

Quid opus est mihi repetitione? Solus repetitis fatis.

Omnia teneo memoriâ.

Quid tum? quanto sepius repetes, tanto melius tenebis.

Bene moner.

I thank you.

Begin; the time passeth.

Nouns of the fourth Declension.

Dou mistake, Friend.

We must begin with yesterday's Example.

I confess I have mistaken.

Therefore now say right.

Sing. Nom. *hoc Sedile*.

Gen. *hujus Sedilis*, and so on to the End.

Nouns of the fourth Declension are declined after this Example.

Sing. Nom. *hic Sensus*.

Gen. *hujus Sensus*.

Dat. *huic Sensui*.

So much for that: I hear the Master.

Coll. 71. E. F. G.

E What would you do, Francis? The Master is just a=coming.

F Ay, is he just a coming? it is not yet half an hour after two a=clock.

G Nevertheless, we ought not thus to waste our time in the mean time: let us repeat.

E It shall not stick at me, for I am ready.

F Begin then.

G Tarry a little, I pray you.

I am one of your Compa=

Make haste. (ny.

Habeo tibi gratiam.

Incipe; tempus abit.

Quartæ declinationis nomina.

15 *Erras, amice.*

Incipiendum est ab exemplo hesterno.

Erravi, fateor.

Dic igitur nunc recte.

20 *S. N. hoc Sedile.*

G. hujus Sedilis, &c. ad finem usque.

Quartæ declinationis nomina hoc exemplo declinantur.

25 *S. N. hic Sensus.*

G. hujus Sensus.

D. huic Sensui.

Hæc hætenus: audio Praeceptorem.

30 Coll. 71. E. F. G.

Quid agas, Franciscus? Instat Praeceptoris adventus.

Scilicet, instat? nondum est semihora post secundam.

5 *Tamen non debemus interim tempore sic abusi: repetamus.*

10 *Non stabis per me, ego enim sum paratus.*

Incipe igitur.

Expectate parumper, quæso.

15 *Ego sum vestra decuria.*

Matura. Leo

M. Corderius's Colloquies;

Let us say every one his		Dicamus suum quisque o	
Case in order, as our Master		sum ordine, ut interdum	
doth sometimes teach us.		nos docet Præceptor.	
E	There is enough said.	20	Satis est verborum.
	Mind.		Attendite.
F	What do we else ?		Quid aliud agimus ?
E	The Nouns of the third De		Tertiæ declinationis nomi
	clension are declined in		na his exemplis Latin
	Latin after these Examples	25	declinantur.
	<i>Pater.</i>		
	<i>Lumen.</i>		
	<i>Rupes.</i>		
	<i>Messer.</i>		
	<i>Pars.</i>	30	
	<i>Sedes.</i>		
	<i>Vestigal.</i>		
	<i>Laquear.</i>		
F	Sing. Nom. <i>Hæc rupes.</i>		
G	Gen. <i>hujus rupis.</i>	35	
E	Dat. <i>huic rupi.</i>		
F	Acc. <i>hanc rupem.</i>		
G	Voc. <i>ô rupes.</i>		
E	Abl. <i>hæc rupe.</i>		
F	Plur. Nom. <i>Hæc rupes.</i>	40	
G	Gen. <i>harum rupum.</i>		
E	You have mist, Gabriel.		Errâsti, Gabriel.
	Amend your Error.		Corrige erratum.
G	Gen. <i>harum rupium.</i>		
E	Dat. <i>his rupibus.</i>	45	
F	Acc. <i>has rupes.</i>		
G	Voc. <i>ô rupes.</i>		
E	Abl. <i>ab his rupibus.</i>		
F	Turn it into English.		Verte Anglicè.
G	<i>Rupes, rupis, f. g. a Rock.</i>	50	
E	Put it into a Speech.		Pone in oratione.
F	It is not in our Book.		Non est in libro nostro.
E	But the Master hath taught		Sed Præceptor docuit.
	it us.		
E	<i>Alta rupes, a high Rock.</i>	55	

English and Latin. Lib. I.

quisque o
at interdum
ceptor.

us ?
ionis nomi
plis Latin

You speak after your own
Country fashion; aspire
(high) lustily.

Alta rupes, a high Rock.

Sing. Nom. *Hæc Messis*.

Gen. *hujus Messis*.

Dat. *huic Messis*; and so to the
End of this Noun.

And then they go on to
talk together thus.

Ye have both missed.

I confess I have missed.

And I too; but whether
shall be capt?

The Master shall judge.

Thou say fair.

Will you let us say again to
strengthen our Memory?

What else? (upon us)

What if the Master come

What then? he will highly
commend us. (order.

But we must change our

There is no doubt of it?
begin, *Francis*.

The Nouns of the third De-
clension, &c.

Coll. 72. H. I.

H Will you repeat with me?

I Why so quickly?

H For fear, lest the Monitor
should find us prating
or idle.

I Come on, let us repeat;
but whether shall begin?

H I, because I am the Victor.

I Say then.

More patrio dicis; aspira
fortiter high.

&c. usque ad fi-
nem hujus nominis.

Deinde sic pergunt collo-
qui.

Ambo errastis.

Erravi, fateor.

Ego quoque: sed uter eris
victus?

70 Præceptor judicabit.

Æquum dicis.

Vultisne dicamus iterum ad
confirmandam memoriam?

Quidni? (niam?

75 Quid si Præceptor interve-

Quid tum? laudabit nos ple-
no ore.

Sed mutandus est ordo.

80 Non est dubium; incipe, Fran-
cisco.

Tertiæ declinationis nomi-
na, &c.

Coll. 72. H. I.

Visne repetere mecum?

Cur tam citò?

Ne observator nos deprehendat
garrientes aut otiosos.

5 Age, repetamus; sed uter
incipiet?

Ego, quia victor sum.

Dic igitur.

H Pra-

ro;
ocuit.

E. You

M. Corderius's Colloquies,

H *Prudens*, a Noun Adjective, is thus declined into Genders. (line Gender.

Hic Prudens, of the Masculine Gender.

Hec Prudens, of the Feminine Gender. Gender.

Hoc Prudens, of the Neuter

The same Noun is thus declined into Cases.

Sing. Nom. *hic, hæc, & hoc*

I Gen. *Prudentis. Prudens.*

H Dat. *Prudenti.*

I Acc. *Prudentem & Prudens.*

And so on quite to the End.

Coll. 73. L. M.

L Why are you idle.

M I am not idle at all.

L What are you doing then?

M I am thinking upon saying my Lesson.

L And I am doing so too; let us repeat together.

M Be it so; but what course shall we take?

L Do you play the Master's part, and I will play the Scholar's.

M I like the Motion very well, but be not too sharp with me.

L Do not fear, you have known me sufficiently.

M I have known you.

L Decline *Lego* in the Infinitive Mood.

M The present Tense and preterimperfect Tense of the Infinitive Mood, *Legere.*

I *Prudens*, Nomen Adjectivum, sic declinatur in genera.

Hic Prudens, g. m.

Hæc Prudens, g. f.

I *Hoc Prudens*, g. n.

Idem nomen sic declinatur in casus.

&c. usque ad finem.

Coll. 73. L. M.

Cur tu es otiosus?

Non sum omnino.

Quid agis igitur?

Cogito de lectione reddenda.

I *Ego quoque id ago; repetemus unâ.*

Fiat; sed quam rationem tenemus?

I *Age tu præceptoris partes, ego discipuli.*

Valde placet mihi conditio, sed nè sis mihi austerior.

I *Nè timeas, nosti me satis.*

Novi.

I Declina *Lego* in modo infinitivo.

I Infinitivi modi tempus præsens & præteritum imperfectum *Legere.*

Adjecti-
natur in

declinatio

n.

M.

denda.

; repeti-

ationem in

partes, ex

nditio, fa-

rior.

ne satis.

modo infini-

tempus pra-

tum imper-

The

The preterperfect and preterpluperfect Tense, *Le-* 25
Go on. (*gisse*.)

I pray you Master, let me take my breath a little.

Well, I give you leave; have you breath enough? 30

Enough.

Go on now.

The future Tense of the Infinitive Mood, *Lecturum esse*.

The Gerunds, *Legendi*, and so to the End. 35

I am glad you have done your business so well.

And I am glad for my own sake.

But God must have the Thanks. 40

You say well; I wish you speak from your Heart!

Truly I do speak from my Heart. 45

It is well, let us give over;

I perceive the Master is coming.

See where he is, he is just here. 50

Coll. 74. N. O. P. Q. R.

O ho Boys, we are five of us here; let us repeat to day's Verb, as we use to do before the Master.

No body (as I suppose) will speak against it. (it?) 5

Who should speak against

It is a matter that concerns us all.

Præteritum perfectum & plusquam perfectum, *Le-*
Perge. (*gisse*.)

Sine me paulisper respirare, quæso, Præceptor.

Agè, sino; *satisne respirasti?* 30

Satis.

Perge nunc.

Futurum indefinitum, *Le-*
cturum esse.

Gerundia, *Legendi*, &c. ad finem usque. 35

Gaudeo te rectè fecisse officium tuum.

Ego verò mihi gratulor.

Sed esto Deo gratia: 40

Rectè dicis, utinam ex animo!

Ex animo certè. 45

Benè habet, desistamus: *sentio præceptoris aduentum.*

Eccum, adest. 50

Coll. 74. N. O. P. Q. R.

Heus pueri, nos hîc sumus quinque; repetamus hodiernum Verbum, ut solemus coram Præceptore.

Nemo (ut opinor) contradicet. 5

Quis contradiceret?

Nostra omnium res agitur.

G

R. Begin

M. Corderius's Colloquies,

R	Begin. then, <i>Nicholas</i> . you	10	Incipe igitur, <i>Nicolae</i> , qui	T	But
	that sit uppermost.		<i>primus sedes.</i>	S	Let
N	The Present Tense of the		Optativi & Subjunctivi Mo-		f
	Optative and Subjunctive		di Præsens.	U	Beg
	Mood.			S	I v
O	<i>Audiam;</i>	15		T	Let
P	<i>Audias;</i>			S	The
Q	<i>Audiat;</i>				f
R	<i>Audiamus;</i>			Sing	D
N	<i>Audiatis;</i>			D	D
O	<i>Audiant.</i>	20	Præteritum imperfectum.	Plur	D
	The preterimperfect Tense.			D	D
P	<i>Audirem;</i>			T	The
Q	<i>Audires;</i>			Sing	D
R	<i>Audiret;</i>			D	D
N	<i>Audiremus;</i>	25		Pl.	D
O	<i>Audiretis;</i>			D	D
P	<i>Audirent.</i>			D	D
	The Preterperfect Tense.		Præteritum Perfectum.	S	The
Q	<i>Audi verim;</i>			Sing	D
R	<i>Audi veris;</i>	30		D	D
N	<i>Audi verit;</i>			Pl.	D
O	<i>Audi verimus;</i> Sec.			D	D
	They go on in order unto		Usque ad finem verbi per-	D	D
	the End of the Verb.		gunt ordine.	S	The
	Coll. 75. S. T. U.		Coll. 75. S. T. U.	Sing	D
S	This Day is Holiday		<i>Hic dies nobis est feriatus, &</i>	D	D
	with us, and we have		<i>jam satis lusimus.</i>	P. D	D
	play'd enough already.			D	D
T	Enough I think.		Satis opinor.	D	D
S	Are you content then we	5	Vultis ergo ut animi gra-	D	D
	should confer about our		tiâ conferamus de studi-	S	On
	Studies for our Minds		nostris?	I	T
	sake?			H	V
T	Truly you will do me a		<i>Sanè mihi gratum feceris.</i>	V	T
	Courtesy. (tesy.)	10		T	
U	And me a very good Cour-		Mihi verò gratissimum.	T. But	T

T But what shall we treat of?
 S Let us try how to decline
 some Verb both in Latin
 and English.
 U Begin you then, because
 you set us on.
 S I will do so, because you
 like to have it so.
 T Let us hear.
 S The Indicative Mood Pre-
 sent Tense.
 Sing. *Doces*, I teach.
Doces, thou teachest.
Docet, he teacheth.
 Plur. *Docemus*, we teach.
Docetis, ye teach.
Docent, they teach.
 T The preterimperfect Tense.
 Sing. *Docebam*, I did teach.
Docebas, thou didst teach.
Docebat, he did teach.
 Pl. *Docebamus*, we did teach.
Docebatis, ye did teach.
Docebant, they did teach.
 S The preterperfect Tense.
 Sing. *Docui*, I have taught.
Docuisti, thou hast taught.
Docuit, he hath taught.
 P. *Docuimus*, we have taught.
Docuistis, ye have taught.
Docuerunt, vel } they have
Docuere, } taught.
 S On another fashion in Eng-
 I have taught. (lish.
 Thou hast taught.
 He hath taught.
 We
 Ye } have taught.
 They }

Sed quid tractabimus?
 Tentemus declinare ali-
 quod verbum Latine si-
 mul & Anglicè.
 Incipe igitur, quia nos pro-
 vocasti.
 Faciam, quando ista placet vo-
 bis.
 Audiamus.
 Indicativi modi præsens
 tempus.

Præteritum Imperfectum.

Præteritum Perfectum.

Aliter, Anglicè.

T The preterpluperfect Tense.

S Docueram, I had taught.

Docueras, thou hadst taught.

And so they go on as far as
they think good.

Præteritum plusquam perfectum.

Sic pergunt quatenus placet.

The Second Book of
School-Colloquies.

Arum

Coll. 1. Cornelius,
Martialis.

Colloquiorum Scholasticorum Liber Secundus.

Arum

Coll. 1. Cornelius,
Martialis.

C WHAT are you
reading?

M A Letter.

C From whom?

M From my Father.

C When did you receive it?

M Yesterday in the Evening.

C Who brought it?

M I know not.

C Do you not know?

Who deliver'd it to you?

M A Wench from the Higler.

C Whence are they dated?

M From Paris, I believe.

C What Day?

M I had no mind to look
into it yet.

C Verily I have interrupted
you.

M It makes no great matter,
I am not so throng'd.

Q U I D legis?

Literas.

A quo?

A Patre.

Quando accepisti?

Heri vespere.

Quis attulit eas?

Nescio.

Nescis?

Quis tibi reddidit eas?

Ancilla quædam à caupone.

Unde sunt datæ?

Lutetiâ, credo.

Quo die?

Nondum libuit inspicere.

Nempe ego te interpellavi.

Parum refert, non adeò sum occupatus.

C. Com

C Come on, read your Letter,
and I will fall to my
Book in the mean time.

M And I will do so too by
and by.

Coll. 2. *Musicus,*
Heraldus.

M How goes your business
at Lyons?

H I know not; we have heard
nothing now this good
while.

M Hath your Brother writ no-
thing?

H He hath sent no Letters
these two Months, that
my Father hath seen.

M Perhaps he is sick.

H No indeed: for the Car-
riers do often bring us
Commendations from
him.

M I am glad to hear he is
well: I love him dear-
ly, because he was a
most sweet School-fel-
low of mine.

H And he (as I think) loves
you too.

M Truly I make no ques-
tion of it: But time
calls us.

H Let us go into the School.
Let us make haste. The
Bill is now a cal-
ling.

Age, perlege tuam epi-
stolam, ego interim stu-
debo.

Ego quoque mox idem faci-
am.

Coll. 2. *Musicus,*
Heraldus.

Quo in statu res vestra Lug-
dunenses?

Nescio: jampridem nihil
audivimus.

Nihilne scripsit frater tuus?

Post menses duos nihil litera-
rum misit, quod viderit
pater.

Fortasse aegrotat.

Minimè verò: nam tabel-
larii sæpe nobis salutem
nunciant verbis ejus.

Libenter audio, illum rectè va-
lere: valde eum diligo,
quia fuit mihi suavissimus
condiscipulus.

Ille (ut opinior) te vicissim
diligat.

Id verò mihi non est dubium:
Sed nos hora vocat.

Eamus in auditorium.

Maturemus. Jam recitatur
Catalogus.

M Now that the Master's absent, Boys forbear,
 1. To talk such Words as God may much offend.
 Treat rather of your Books and honest Things;
 And use such Words as thereto slyly tend.

2. Run often over what you are to say;
 The Master cannot, every time, be by:
 Learn well to trace the Steps of honest Men;
 I wish sweet Pleasures draw you not away.*

3. Lo! I forewarn you, trifle not your Time;
 Lest you for doing so be whip'd full sore.
 See, I, the Monitor, do give you warning fair;
 Let none that's whipt lay th' blame on me therefore.

B Say you no more, here's none but will obey,
 For God himself's a Monitor to us:
 4. And his dear Son, whose Name is Jesus Christ;
 And that good Spirit which daily keeps us thus.

M From whom so quick an Answer could I wish?
 5. Who's he that speaks as from an Angel's Quill?
 How should I name thee! best of all our Form?
 For heavenly Ditties from thy Lips distill.

6. I cannot make a Verse *ex tempore*:
 But thought afore-hand what I now did say.

B If you did think before, how come you now
 To make good Verses without stop or st

M Because your Verses have inflam'd me so,
 7. That now, methinks, I could the wild Beasts move.

B But why do you so highly me commend?
 Glory is chiefly due to God above.

8. And I could wish we had both Speech and Leisure,
 And that our Mouth's to's Praises opened were;
 But since 'tis Time to pray with Word and Spirit,
 And that the Master calls, more I forbear.

- Definite, O pueri, garrere, absente Magistro,
Verba, quibus summus læditur ille Pater.
De studiis potius tractate, & rebus honestis :
Discite sermones, aptaque verba loqui.
- Discite & inter vos reddenda revolvere sæpe :
Doct̃or enim pueris semper adesse nequit.
Discite sectari vestigia certa bonorum ;
Ora vos fallant blanda, cavete, precor.
- En ! ego præmoneo, vos ne delectet abuti
Tempore ; ne tergum verbera dura premant.
Ecce iterum vobis morum prædico Magister,
Si quis erit cæsus, ne mihi det vitio.
- Desine plura loqui, nemo parere recusat :*
Est Monitor nobis optimus ille Pater,
Illiusque Patris natus, cui nomen Iesus,
Et qui nos renovans Spiritus intus alit.
- Quem mihi sperassem tam respondere paratum ?
Quis puer angelicos mittit ab ore sonos ?
O quam te memorem, nostræ doct̃issime classis !
Nam tibi divinum carmen ab ore fluit.
- Non sum tam felix ut fundam ex tempore versus :
Sed modò quæ dixi præmeditatus eram.
Si meditatus eras, qui nunc tam fundis apertè
Castalios latices, quis furor iste novus ?
- Nam tua me tantis moverunt carmina flammis,
Ut mihi nunc videar posse movere feras.
Sed cur immeritum tantis me laudibus effers ?
Est tribuenda uni gloria summa Deo.
- Atqui utinam eloquium nobis, spatiumque daretur,
Et nostra in laudes solveret ora suas.
Sed quia tempus adest ut voce & mente precemur,
Idque jubet Doct̃or ; desino plura loqui.

Coll. 4. *The Monitor, a Boy.*

- O What are you a doing?
 P I am writing.
 O What are you writing?
 P Sentences.
 O What?
 P Out of the New Testament.
 O It is well done of you.
 Whence had you them?
 P The Usher dictated them to us.
 O When?
 P Yesterday.
 O At what Time of the Day?
 P At noon.
 O Where?
 P In the Court-yard.
 O Who were there?
 P All those in the House, except the first and second Boys.
 O Where were they?
 P In the Common-hall.
 O What did they?
 P They disputed.
 O Farewel, and follow your Writing.

Coll. 5. *The Monitor,
Boys chatting.*

- O What are you doing here, Boys?
 Methinks you are chatting and trifling.
 P You are deceived your Nose-breadth, for we are repeating together.

Coll. 4. *Observator, Puer.*

- Quid agis?
 Scribe.
 Quid scribis?
 Sententias.
 5 Quas?
 Ex Novo Testamento.
 Bene facis.
 Unde habuisti?
 Hypodidascaus dictavit nobis.
 10 Quando?
 Heri.
 Quorâ horâ?
 Meridie.
 15 Ubi?
 In area.
 Qui aderant?
 Omnes domestici, præter primos & secundos.
 20 Ubi erant illi?
 In aula communi.
 Quid agebant?
 Disputabant.
 25 Vale, & perge scribere.

Coll. 5. *Observator, Pueri
garrientes.*

- Quid vos hic agitis, pueri?
 Mihi videmini garrive, & nugæ agere.
 5 Longe falleris, nam repetimus unâ.

O. What

What about?

The irregular Verbs, that
which we are to say at 10
three of the Clock.

Ye do well. (course?)

Will you hear our Dis-
Nay, go on.

I have a greater piece of 15
Business in hand.

I will go set Springs for
Magpies and Jackdaws.

You shall find a great many 20
in the Yard in the Sun-
shine.

There is a Prey provided for
my Ners.

Coll. 6. *The Monitor,*
Boys prating..

Aha! see now you are
caught; do you not con-
fess it?

Truly we confess it inge-
nuously, but we speak 5
no Words that have any
hurt in them: I pray
thee, good Nicholas, do
not set us down.

What did you prate about? 10

I heard something, but
I know not what it
was, about Breakfast.

That is it, we spake ab-
out our Breakfast in 15
the Morning, because
the Servant did not
give it us in time.

I think that was it; nor 20
is there any great harm

Qua de re?

De verbis anomalis, id quod
reddendum est hora tertia.

Benè facitis. quum?

Vis audire nostrum collo-
Imò, pergite.

Majus opus movet.

Volo tendere laqueos picis &
graculis.

In area multos ad solem in-
venies.

Retibus est illic præda para-
ta meis.

Coll. 6. *Obliervator, Pueri*
garrientes.

Atat! ecce nunc capti estis;
non fatemini?

Certè fatemur ingenuè; sed 5
non dicebamus mala ver-
ba; quæso te, mi Nicolae,
ne velis notare nos.

Quid garriebatis?

Audiui, nescio quid, de jenta-
culo.

Illud est, loquebamur de jenta-
culo matutino, quia famu-
lus non dederat nobis in
tempore.

Puto id fuisse; nec certè
est valde magnum ma-
in

in it truly, but that they
are idle words.

P But we talk'd in Latin.

O I heard you, but it was
not talking time.

For (as you know) this
small time after drink-
ing ought to be very
precious to you, seeing
it is devoted for Study,
to wit, that every one
may carefully get him-
self ready to say those
Things to the Masters,
which they appointed.

Do not I say true?

P Truly you say true; we
ought to read together
out of the Testament,
what we must say by and
by: But I pray you, most
sweet *Nicholas*, pardon us,
we shall be wiser here-
after; and we shall be
careful to do our Duty.

O If you do so, the Master
will love you with all
his heart.

Do you not see how he
loves good Boys, and them
that ply their Books?

Neither doth he only love
them, but commends them
also, and rewards them.

P We know that, and have e-
very Day Experience of it.

O Remember then, and be as
good as your word.

lum, nisi quod sunt otiosi
verba.

Sed Latine loquebamur.

Audivi, sed non erat fabu-
landi tempus.

Nam (ut scitis) hoc pusillum
temporis à merenda debu-
itis esse valde pretiosum,
quum sit dicatum studio
scilicet, ut se diligenter
quisque præparet ad red-
denda magistris ea quæ
præscripserint.

Nonne verum dico?

Certè verum dicis; debu-
issemus legere simul de
Testamento, quæ mori
oportebit reddere; sed
ignosce precor, suavissi-
me *Nicolae*; posthac eri-
mus prudentiores, & officii
nostrum diligenter fa-
ciemus.

Si sic feceritis, Præceptor vo-
strum amabit tanquam matrem
sua intestina.

Nonne videtis quemadmo-
dum diligit bonos pueros
& studiosos?

Nec amat solum, sed etiam
landat, & præmiolis af-
ficir.

Ista scimus, & quotidie ex-
perimur.

Ergo mementote & promissa
facite.

P. Quid

funt otioſi

bamur.
erat fabu

oc puſillum

enda debu

pretioſum

m ſtudio

diligenter

rer ad red

is ea qua

o?

is; debu

ſimul de

quæ mon

ere; ſed

, ſuaviſſi

hac cri

& offici

genter ſa

ceptor un

n minuta

nemadmo

nos pueros

ſed etiam

niolis af

otidie ex

& promiſſa

P. Tull

Will you ſay nothing of
this fault then?I will ſay nothing, but on
this Condition, that
you take heed of offend
ing again.We will take heed, by the
help of Chriſt.

Coll. 7. The Monitor, a Boy.

Where is your Brother?

He is juſt now gone

Why ſo? (home.

To fetch us ſome Meat.

What need of Meat have
you now?

Againſt our Bever.

Have you not it in your

No. (Cheſt?

Why not?

Because my Mother doth
not uſe to give us Meat,
but for the preſent.Because, forſooth, ſhe knows
you are greedy-guts.

How are we greedy-guts?

Because, perhaps, you de
baur that at one Meal
which was given you
for three.Hold your Tongue. I will
tell my Brother that you
call us greedy-guts.Hold your Tongue. I'll
tell the Maſter that your
Brother doth nothing but
run up and down.

60

65

5

10

15

20

25

Tacebis igitur hanc culpam?

Tacebo, ſed eâ lege, ut con
ſciis recidat.

Cavebimus, Chriſto ſervata.

Coll. 7. Nomenclator, Puer.

Ubi eſt frater tuus?

Modo ivit domum.

Quid eô?

Petitum nobis opſonium.

Quid nunc opus eſt opſo
nio?

In merendam.

An non habetis in arca ve

Non. (ſtra?

Quid ita non?

Quia mater non ſolet no
bis dare opſonium, niſi
in præſens tempus.Nempe quia novit vos eſſe
gulofos.

Quomodo gulofus ſumus?

Quia fortaffe uno conviſtu
devoratis quod in tres da
tum fuerat.Tace. Ego dicam fratri, te
vocare nos gulofos.Tace. Ego dicam præcepto
ri, fratrem tuum nihil ali
ud quam diſcurrere.

P. But

P But he uses not to go forth without the Master's Leave.

N But he cozens the Master.

P How doth he cozen him?

N For it is not the Master's meaning that he should go out three times a Day.

P Let him come, you shall see what answer he will make you.

N Nay, let him see what answer he can make the Master.

Coll. 8. Pastor, Longinus

P Is your Brother come from Lyons?

L He is come already about yesterday Noon.

P Did he bring you no Letter?

L None at all.

P What did he tell you then by word of Mouth?

L That all were well.

P What said he especially about your Father?

L He says, that he, by God's blessing, is now quite shift of his Fever, and that he begins to recover Strength by little and little.

P Truly I am glad; and I pray God he may shortly recover his former Health; but why hath he

Atqui prodire non solent nisi cum bona venia preceptoris.

Atqui Preceptorem fallit.

Quomodo fallit eum?

Non enim mens est Preceptoris ut ter quotidie prodeat.

Sine illum venire, videbit quid respondeat.

Imò videat quid Preceptoris respondeat.

Coll. 8. Pastor, Longinus.

Frater tuus, venitne Lugdunum?

Jam venit heri ante meridiem.

Nihilne literarum tibi attulit?

Nihil.

Quid igitur nunciavit?

10 Prospera omnia.

De patre quid narrat potissimum?

15 Ait illum, Dei beneficio, jam planè febri carere & paulatim convalescere.

20 Gaudeo sanè; Deumque precor, ut pristinam valetudinem brevi recuperet, sed cur ille, ut solet,

writ

writ nothing to you, as
he is wont to do?

My Brother said he was not
able to write.

Why so?

Because he was not lussy
enough.

It is no Wonder, seeing he
hath been so soze sick
so long : but hath he
sent you nothing?

Yes, Money.

Ho brave, there is no News
more welcome.

So folks say.

But you make answer as
tho' you heard a Tale.

But I hear that which is
worse.

What is that?

An arrant Lye.

Have I told a Lye?

I do not say you lyed, but
you spake an untruth.

I do not understand what
you would say.

I will endeavour that you
may understand.

I pray thee do so.

If no News be more plea-
sant than that of Money
brought us, what then is
the Gospel of Christ?

What is more pleasant News
than the Grace of God,
which Christ brought us
by the Gospel?

I confess, that nothing is

nihil ad te scripsit?

Negat frater eum potuisse
scribere.

Quid irā?

Quia nondum satis erat con-
firmatus.

Nihil mirum quom tam diu
tam graviter agrotaveris :
sed ille nihil ad te misit?

Imò, pecuniam.

Euge, nullus est jucundior
nuncius.

Ita aiunt.

Tu verò sic respondes qua-
si fabulam audias.

Quin pejus audio.

Quidnam?

Merum mendacium.

Egòne mentitus sum?

Non dico te esse mentitum, sed
falsum dixisti.

Ego quid dicas non intelli-
go.

Dabo operam ut intelligas.

Obsecro te.

Si nullus est jucundior nun-
cius, quam de allata nobis
pecunia, quid ergo est
Evangelium Christi?

Quis est jucundior nuncius
quam gratia Dei, quam
Christus attulit nobis per
Evangelium?

Fateor, nihil esse jucundius
moze

- more pleasing than the Gospel, to them only that believe it and embrace it from their heart.
- L Truly I mean so.
- P But I speak concerning humane and earthly Matters, and you presently step up into Heaven.
- L So good Preachers use to do.
- P I did not think you had been such an able Divine.
- L I said nothing but that which is thread-bare and common.
- P I wish it were so common and usual, that all Men would believe in Christ.
- L All Men will never believe.
- P What doth hinder?
- L Because many are called, but few are chosen, as Christ himself witnesseth
- P But, that I may hold you no longer, can you help me to speak with your Brother a word or two?
- L I can scarce do it.
- P Why so?
- L For he hath a great many things in charge from our Father; in minding of which he is wholly taken up.
- P Will he not sup at home, at your House?
- Evangelio, iis duntaxat qui credunt ei, & ex animo amplectuntur.
- 65 Equidem sic intelligo. At ego loquebar de humanis & terrenis rebus, tu vero ad cœlum statim ascendisti.
- 70 Ita solent boni concionatores. Non putabam te esse Theologum maturum. Nihil dixi, nisi quod est tritum & in medio positum.
- 75 Utinam illud adeò vulgare & protritum foret, ut omnes in Christum crederent.
- 80 Nunquam credent omnes. Quid prohibet? Quia multi sunt vocati, pauci vero electi, sicut Christus ipse testatur.
- 85 Sed, ne te diutius teneam, per te facere ut fratrem tuum paucis conveniam?
- 90 Vix possum. Quid ita? Nam habet à patre nostro mandata plurima, in quibus curandis totus est occupatus.
- 95 Nonne cœnabit domi, apud vos.

L. I think

I think he will sup there.
I will go then about Sup-
per-time.

Come, I pray you, and you
shall sup with us all un-
der one.

I do not say nay.

Fare you well in the mean
time, but see you think on
it to be there in time.

At what a'clock?
Before six.

It is a very convenient
time for me.

Coll. 9. Vignolius, Angelinus.

I pray thee. *Angelinus*,
stitch me this Paper
together.

Why do you pray me? It
is none of my Trade.

And yet you often stitch for
others.

How many sheets have you?

Eight: but they are folded
already, they want but
only sewing in Parch-
ment.

What will you give me, if
I stitch them for you?

I have nothing that I can
give you; for I have
no Money.

Then seek you another
Workman: for I will
not do it for nothing.

My *Angelinus*, you are such

Cœnabit, opinor.

100 Ibo igitur sub horam cœ-
næ.

Veni, precor, & eâdem op-
râ nobiscum cœnabis.

105 Non recuso.

Interim vale, sed fac memi-
neris adesse tempore.

Quotâ horâ?

110 Ante sextam.

Hora est mihi commodissima.

Coll. 9. Vignolius, Angelinus.

Rogo te, *Angeline*, compinge
mihi hanc chartam.

5 Quid me rogas; non est ars
mea.

Et tamen sæpe compingis
aliis.

Quot habes schedas?

10 Octo: sed jam sunt com-
plicatæ, tantum restat in-
suere membranæ.

Quid dabis, si tibi compe-
gero?

15 Nihil habeo quod possum
dare; nam pecunia nulla
mihi est.

Ergo quare tibi alium opifi-
cem: non enim gratis fa-
ciam.

20 Mi *Angeline*, tu es tam bo-
a good

- a good Boy, and will you deny me such a small Matter?
- A Do you know what the Proverb says?
- V What Proverb do you mean?
- A Clasp me and I will Clasp you, i. e. one good Turn bids another.
- V What means this?
- A Gibe something, if you would receive any thing.
- V If I had any thing, truly I would gibe it you with all my Heart.
- A Give me your Bever.
- V My Bever! wo is me poor Boy! what should I eat? I had rather give you my Cap, if I durst.
- A Your Bever is but a small Matter.
- V But I am very hungry.
- A What is the reason?
- V Because I had nothing to my Dinner, but a piece of Bread, and three or four Walnuts.
- A How now; what was the Reason?
- V Because my Mother was from home.
- A Who then gave you your Bever?
- V She.
- A But you said she was out of the way.
- nus, denegabis mihi rem tantillam?
- 25 Scin' tu quid habet Proverbium?
- Quod proverbium dicis?
- 30 Manus manum fricat.
- Quid hoc sibi vult?
- Da aliquid, si quid velis accipere.
- 35 Si quid haberem, certè libenter darem.
- Cedò merendam tuam.
- Merendam! ah me miserum! quid ederem?
- 40 Mallem dare pileum, si haberem.
- Merenda tua parva res est.
- 45 Sed vehementer esurio.
- Quid causa est?
- Quia nihil prandi, nisi frustum panis, & tres aut quatuor juglandes.
- 50 Eho; quid causa fuit?
- Quia mater domo aberat.
- 55 Quis ergò tibi dedit merendam?
- Ipsa.
- Atqui dicebas eam abfuisse.

It is true; for she was out of
the Way at Dinner-time,
and she came not again, till
a little before Bever-time.

Did you eat nothing at
home before you came to
the School?

Nothing.

Why not?

Because I was afraid I
should not be there in
time.

The Sound of the Bell
should give you sufficient
notice.

But we seldom hear it
from our House.

Why so?

Because it is too far off
from this School.

Are all those Things true
which you tell me?

They are true indeed, An-
gelinus.

Come on, give me your
Paper, I will make
thee a neat Book; do
you in the mean time
eat your Bever.

I will give my Mother a
double, which I will give
you.

See you ask not, I will have
nothing; but I would
rather give you some-
thing if you stood in
need.

I thank you.

Verum est; aberat enim
tempore prandii, nec re-
diit, nisi paulò ante me-
rendam.

Nihilne edisti domi, ante-
quam in ludum venires?

Nihil.

Cur non?

Quia timebam non adesse in
tempore.

Tintinnabuli sonitus te satis
admonere debet.

Sed rardò audimus è nostris
ædibus.

Quid irà?

Quia longè nimis ab hac
Schola distat.

Suntne vera ista omnia quæ
mihi narras?

Vera profectò, Angeline.

Age, da mihi tuam chartam,
ego tibi compingam elegan-
tem libellum; tu interim ede
merendam tuam.

Ego petam à matre sextan-
tem, quem dabo tibi.

Cave petas, nihil volo; quin
potiùs darem tibi, si e-
geres.

Ago tibi gratias.

H

A. Did

- A Did you not think that I demanded your Breakfast in good earnest? 100
- V Truly I thought so.
- A But I spoke in jest.
- V Why so?
- A That I might hear you talk a little in Latin. 105
- For I am glad you learn well.
- What did you buy this Paper for?
- V I gave three half-pence for the Book. 110
- A You have bought it well. It is good Paper, but you have not folded it well.
- Have you any Parchment?
- V Look where it is for you.
- A It is well; I will dispatch it sooner than you can eat your Bever. 115
- V I give you most hearty Thanks, my *Angelinus*.
- A You speak honestly; but remember, Child, that you always live in the fear of the Lord, that you be diligent to obey your Mother, that you come constantly to the School, that you ply your Book, that you do not keep Company with them that are naught & rude; lastly, do good to whom you shall be able, as you see I have done to you: 135
- do you understand me?
- Nonne putabas me serio petere abs te merendam?
- Profecto sic putabam. Atqui dicebam joco. Quamobrem?
- Ut paulisper audirem te Latine fabulari.
- Nam quod bene discas gaudere.
- Quanti emisisti chartam hanc?
- Dedi pro codice assensum misisse.
- Non emisisti male.
- Bona est, sed non recte multiplicasti.
- Habes membranam?
- Ecce tibi.
- Bene res habet; ego citius confecero quam tu merendam perederis.
- Habeo tibi maximam gratiam, mi Angeline.
- Honesto loqueris; sed memeto, fili, ut semper vivas in timore Domini, diligenter obedias matri, sis frequens in Schola, diligenter in studio, ne converseris cum pravis ac dissolutis; denique quibus poteris beneficias.
- quomodo vides me fecisse tibi: intellexistin?

Very well.

See then that you often call it to mind.

I will do so, God willing.

Eat now at your leisure.

Coll. 10. *Divinus, Albus.*

What did your Mother give you for your drinking?

See.

It is Flesh, but what Sort? Beef.

Whether fresh or salt?

It is powdered Beef.

Whether fat or lean?

Ho you Corcomb, do you not see it is lean?

Had you not rather it were Veal or Button?

Both is good, but of all kinds of Meat, I like Kids Flesh the best, especially roasted.

Oh you sweet-toothed Boy, are you already so dainty-mouthed?

I speak as I think, for we must not lye.

God forbid we should lye: for we are the Sons of God, and the Brethren of Christ, who is the Truth it self, as he speaking of himself doth witness.

But to the Matter, I love Pork too very well,

Optimé.

Fac igitur ut sape recorderis.

140 Faciam, Deo volente.

Ede nunc otiosé.

Coll. 10. *Divinus, Albus.*

Quid tibi dedit mater in merendam?

Vide.

Caro est, sed quænam?

Bubula.

Utrum recens an salsa?

Est bubula salita.

Utrum pinguis an macra?

10 Eho inepse, nonne vides macram esse?

Annon mallet esse vitulinam aut vervacinam?

15 Utraque bona est, sed in omni genere, sapit mihi hadina, presertim assa.

Hem delicatule, jamne palatum tam doctum habes?

20 Dico ut sentio, non enim est mentiendum.

25 Absint à nobis mendacia: sumus enim filii Dei, & Christi fratres, qui est ipsa veritas, ut ipse de se loquens testatur.

Sed ad rem, Suilla quoque vescor libenter,

H 2

when

when it is coined with
a little Salt, and well
boyled.

D **D** the wonderful grace
of God, who vouchsafes
to us so many Kinds of
Meat, and so good!

A How many poor Folks do
you think there are in
this City, that live only
upon barley Bread, and
yet have not their Bellies
full of it?

D I make no question but
there are a great many,
especially in such a dearth
of Victuals.

A Therefore what Thanks
ought we to give God,
what Praise ought we to
sing to him in such Abun-
dance of good Things?

D Therefore let us highly
extol his Benefits every
where; and in the inter-
im let us pray, that he
would pity the Want of
his poor Servants.

A I wish that he would tho-
rowly move our Hearts
thereunto by his holy
Spirit.

D So pray I.

Coll. II. Erasmus, Bessonijs.

E Why do you laugh?

B I know not.

E Do you not know?

Sale aspersa, & bene colla.

O *mirificam Dei gratiam,*
qui dat nobis tot opor-
tiorum genera & tam
bona!

Quot puras esse in hanc ur-
be pauperes, qui solo panis
hordeaceo videntur, neque
tamen ad saturitatem?

Non dubito multos esse
tantam praesertim annua
caritate.

Itaque nos in tanta rerum
bonarum copia, quantum
Deo gratias agere debe-
mus, quas laudes illi di-
cere?

Ejus igitur beneficia mag-
nifice ubique praedicemus
atque interim precemur
ut pauperum suorum mi-
seretur inopiae.

Utinam ipse corda nostra
suo Spiritu ad eam rem
penitus afficiat.

Ita precor.

Coll. II. Erasmus, Bessonijs.

Quid rides?

Nescio.

Nescis?

It is a great Sign of Folly.

Do you call me Fool then?

No indeed, but I tell you it is an Argument of a Fool, when one laughs and knows not why he laughs.

What is Folly?

If you diligently turn over your *Cato*, you shall find what you enquire after.

I have not my *Cato* now, and I will do another Business.

What Business have you?

I have something to learn out of the *Grounds* of Grammar.

In the mean time do you seek to talk, you little fool?

Tell me, I pray thee, that is *Cato* concerning Folly.

It's chiefest Wisdom Folly for to feign in time convenient.

Have you not learnt this?

Yes, but I did not call it to mind.

When you shall be at home, look upon your Book.

O what great thanks I give you!

I will propound that Question to some-body, that will not be able to answer me; and so he shall be capt.

Magnum signum stultitiæ.

Me igitur stultum vocas?

Minimè vero, sed dico tibi argumentum esse stultitiæ, cum quis ridet, & nescit causam ridendi.

Quid est stultitia?

Si diligenter evolvas *Catonem* tuum, istud quod quæris invenies.

Nunc non habeo meum *Catonem*, & volo aliam rem agere.

Quod habes negotium?

Habeo ediscere aliquid de rudimentis.

Interim quæris fabulari, ineptule?

Dic mihi quæso de stultitia in *Catone*.

Stultitiam simulare loco prudentia summa est.

Annon hoc didicisti?

Imò, sed non recordabar.

Quum domi eris, inspicere librum tuum.

O quantas gratias ago tibi!

Ego proponam alicui istam questionem, qui non poterit mihi respondere, & sic erit victus.

B Hold your peace, Boy, hold
your peace, and ply
your Book, lest you be
whip'd.

E I do not greatly care : 45
I can almost say my
Lesson.

B Unless you hold your peace,
I will tell the Monitor,
who will presently set 50
you down.

E Tarry, tarry, I will say
no more.

B But remember what I
told you.

E What is that ?

B That you never laugh un-
less there be Cause.

E But it is no harm to
laugh.

B I do not say so.

E What then ?

B It is a fond thing to
laugh without a Cause.

E Now I apprehend you.

B Call it often to mind.

Coll. 12. Cleophilus,
Melchisedeck.

C Have you any News ?

M I had a Letter from my
Brother that dwells at
Lyons.

C When had you it ?

M Yesterday toward Night.

C Who brought it ?

M A Fisher-man.

Tace, puer, tace & studeas,
nè vapules.

*Non multum curo : ego ferè te.
nec prælectionem.*

*Nisi taceas, dicam observa-
tori, qui te statim notabit.*

*Mane, mane, nihil dicam am-
pliùs.*

*Sed memento id quod dixi
tibi.*

55 *Quidnam est ?*

*Ne rideas unquam sine
causa.*

Sed ridere non est malum :

60 *Non dico istud.
Quid igitur ?*

Stultum est sine causâ ridere.

65 *Nunc intelligo.*

Recordare sæpe.

Coll. 12. Cleophilus,
Melchisedec.

Ecquid habes novi ?

*Accepi literas à fratre qui
Lugduni habitat.*

5 *Quando accepisti ?*

Heri sub noctem.

Quis attulit ?

Piscarius.

C. What

What understood you by that Letter?

That all was well there, as concerning the Gospel.

Do you report the truth?

Yarry, and I will shew you the Letter it self after Dinner.

Truly we have Cause to be glad for our Brethren.

Ay, and to give most hearty thanks to our God.

Truly we ought to do that at all Times; but now especially, when we hear those Things that pertain to his Glory.

I wish we may always have this in Mind!

Will you acquaint me with your Letter then?

As I have promised you.

After Dinner then?

Ay, do you make any question?

In the mean time fare you well.

Fare you well, and God be with you, *Cleophilus*.

Coll. 13. *Israel,*
Matthæus.

Is your Brother at home?

Quidnam intellexisti ex istis literis?

Omnia bene illic habere, quod ad Evangelium pertinet.

Verane prædicas?

Expecta, literas ipsas ostendam tibi à prandio.

Est profectò quòd nostris fratribus gratulemur.

Scilicet, quòdque Deo nostro gratias maximas agamus.

Id quidem præstare debemus omni tempore; sed nunc maximè, cum audimus ea quæ ad gloriam ejus præcipuè pertinent.

Utinam hoc semper habeamus in memoria!

Communicabis igitur mecum tuas literas?

Ut promisi.

Ergo post prandium?

Etiã, dubitas?

Interea vale.

Vale, & salve, *Cleophile*.

Coll. 13. *Israel,*
Matthæus.

Estne domi frater tuus?

H 4

M. Why

M Why do you ask that ?

I My Father would speak with him.

M He is not in this Town.

I Where then ?

M He is gone into another Country.

I When ?

M Three days ago.

I Whither is he gone ?

M To Paris,

I Which way is he to travel ?

M By Lyons.

I Whether went he on Foot or on Horseback ?

M He rid.

I When is he to come back ?

M I know not.

I But what time did your Father appoint him ?

M He gave him order to be here the twentieth Day of this Month.

I God send him well thither and back again.

M So pray I.

Coll 14. Duæus,
Ballinus.

D When will you go home ?

B To morrow by God's help.

D Who gave order ?

B My Father.

Cur istud rogas ?

Pater meus volebat eum convenire.

5 Non est in hac urbe.

Ubi igitur ?

Peregrè profectus est.

Quando ?

10 Nudiustertius.

Quonam ivit ?

Lutetiam.

Quâ iter facturus est ?

15 Lugduno.

Utrum pedes an eques ivit ?

Ivit equo.

Quando est rediturus ?

20 Nescio.

Sed quem terminum constituit illi pater ?

Iussit ut hic adesset ad vicesimum hujus mensis diem.

25

Ducat illum Deus, ac redcat.

Ita precor.

Coll. 14. Duæus.
Ballinus.

Quando profecturus est domum ?
Cras, Deo juvante.

Quis iussit ?

5 Pater.

D. But

- bat eum? D But when did he bid you?
 He writ to me the last
 Week.
- D What day did you receive
 the Letter on? 10
 On Friday.
- D What had your Letter in
 it besides?
 That all are well, and that
 the Beginning of the Vin- 15
 tage would be shortly.
- D O happy Boy you, that
 make such haste to the
 Vintage.
- B Would you have me speak 20
 to my Father to send
 for you.
- D What a good turn should
 you do me!
- B But I am afraid he will 25
 not.
- D Yes, he will be glad, both
 because of our Acquain-
 tance, and because we
 shall exercise our selves in 30
 speaking Latin, and con-
 fer sometimes together
 about our Books.
- B Oh, I leap for Joy, every
 bit of me. 35
- D I pray thee, my dear heart,
 have a care of that.
- B You shall find it; In the
 mean time let us beseech
 God that he would turn 40
 our Actions and Intenti-
 ons to the Glory of his
 Name.
- Quando autem iussit?
 Ad me scripsit superiore heb-
 domade.
 Quo die accepisti literas?
 Die Veneris.
 Quid continebant præterea li-
 teræ?
 Omnes rectè valere, & proxi-
 mis diebus initium fore
 vindemiæ.
 O fortunatum, qui vinde-
 miatum properas.
 Vis dicam patri meo, ut te ac-
 cersat?
 Quam gratum mihi faceres!
 Sed vereor ut nolis.
 Imò gaudebit, tum propter
 nostram conjunctionem,
 tum verò quia & Latine
 colloquendi nos exerce-
 bimus, & de studio unà
 interdum conferemus.
 Oh, gaudio totus exilio.
 Amabo te id cura, mi ani-
 mule.
 Senties: Interim Deum pre-
 cemur ut dicta & consilia
 nostra vertat in gloriam
 sui nominis.

D. Thou

D Thou dost give me good
Advice, and surely it is
good for us so to do.

Coll. 15. Aurelius,
Lambert.

A Lambert, stay your pace a
little : whither are you
going so fast ?

L Straight home.

A Why so ?

L My Mother would speak
with me a little.

A Do not you know why ?

L I know not, unless perhaps
she take order to get me
some Winter Cloaths
made.

A That is very likely : for
Winter is now near
at hand.

L Frost and Ice too, are al-
ready seen in some Places.

A Within this few days I saw
some Folks that dwell
in the Mountains, in the
Market, who said there fell
a great Snow this last
Week, when as here in the
interim we saw nothing
but missing Showers.

L I heard the very same
Thing too at our House,
of Country-folks that
brought us Wheat.

But I am compell'd to
break off Discourse, lest

Bene mones, & certe ita
expedit facere.

Coll. 15. Aurelius,
Lambertus.

Siste parumper gradum, Lam-
berte : quò properas ?

Reſtâ domum.

5 Quid eò ?

Mater vult me paucis con-
nere.

Nescis Quamobrem ?

10 Nescio, nisi fortè ut vesti-
menta hyberna mihi facien-
da curet.

Illud est verissimile : Jam e-
nim instat hyems.

15

Jam visa sunt gelicidia &
glacies etiam alicubi.

His diebus vidi, in foro,
montanos quosdam, qui
dicebant magnam vim ni-
vium decidisse superiore
20 hebdomade, quum hic in-
terea lentas pluvias tan-
tùm videremus.

25

Ego quoque id ipsum audi-
domi nostræ, ex rusticis
qui triticum nobis advex-
erant.

30

Sed cogor abrumperè ser-
menum, nè mihi ira-

my

my Mother should be angry with me.

But hark you, my *Lambert*,
bring me some Grapes 35
from home: for you had
a very plentiful Vintage.
I shall bring enow (I hope)
for us both, unless per-
chance my Mother be an-
gry with me.

God forbid that.

Coll. 16. *Pelignus, Bar-
tholomew.*

Whither go you so nim-
bly?

To the Barber.

I will go with you too.

Have you asked Leave?

I have not asked, but tarry
for me a little whilst I
go and ask.

Make haste then.

I will be here again by 10
and by.

I am come again.

Let us go just now.

With what Countenance
did the Master entertain 15
you?

Truly with a chearful one.

He entertained me too with
the like.

He doth not use to be an-
gry with us, unless we go
to him in an unseasona-
ble time.

scatur mater.

Sed heus tu, mi *Lamberte*,
adfer mihi domo aliquot
uvas: nam amplissima fu-
it vobis vindemia.

Adferam (ut spero) utrique
nostrum assatim, nisi si
quid forte mater irata est
mihi.

Illud avertat Deus.

Coll. 16. *Pelignus, Bar-
tholomæus.*

Quoniam is tam celeriter?

Ad tonsorem.

Ego quoque una tecum.

5 Rogasti veniam?

Non rogavi, sed tantisper
expecta me dum eo roga-
tum.

Festina igitur.

Mox rediero.

Redii.

Eamus nunc jam.

Quo vultu te præceptor ex-
cepit?

Hilari sanè.

Eodem me quoque exce-
perat.

20 Non solet irasci nobis nisi
illum adeamus intempe-
stivè.

B. What

B What one among a thousand is there that will not take it ill?

25

Quotusquisque id non agridet?

P Even we that be Children, are often angry with our School-fellows, when they interrupt our Imp'oyments, how mean soever they be: but let us now give o'er; I see the Barber in very good time at his Shop-door.

30

Etiam nos qui pueri sumus saepius irascimur condiscipulis, quum studia nostra quantulacunque sunt, interpellant: sed jam desinamus optime Tonforem ante officinam video.

B It's well, there are none then that wait there; by this means we may tarry the less while.

35

Euge, nulli sunt igitur expectantes: ita fiet ut minus diu moremur.

Coll. 17. A. B.

Coll. 17. A. B.

A And whither do you go alone?

B You are ever beginning something with a Verse.

A It is an easy thing to begin a Verse, but not so to draw it out to the end.

5

Quo nunc solus abis?

Semper à versibus aliquando auspicaris.

Facile est carmen incipere, sed ducere non item.

But tell me, whither go you now?

10

Sed dic, quo nunc is.

B Straight to the Haven.

A What Business have you at the Haven?

B I am going to see what Victuals are brought me.

15

Rectè in portum.

Quid in portu habes negotii?

Viso ecquid alimenti mihi advectum sit.

A Will you have me bear you Company.

Via me tibi comitem?

B I, and guide me the Way too, if you think good.

Imò etiam ducem, si tibi ita videatur.

A

I never learned to be a
Guide, but I have often
plaid the Companion.

It is nothing to purpose to
talk much here: let us
go together.

Let us go indeed: we may
talk more at large as we
walk by the Water-side,
if the Ship be not yet
come up.

What if it be come up al-
ready?

Yet we may walk abroad
long enough whilst it is
unlading.

Coll. 18. *The Monitor, a Boy.*

Where is *Peter*?

He is gone abroad.

Whither?

He is gone into the Coun-
try.

With whom?

With his Father.

Alho came for him?

His Father's Man.

When will he come to the
Town again?

About eight Days hence,
he said.

Of whom did he ask Leave
to go away?

Of the Under-master.

Why not rather of the
Head-master?

He was gone forth about
Business.

Nunquam dux esse didici,
sed sæpe egi comitem.

Nihil ad rem pertinet plu-
ribus verbis hic fabulari:
eamus unâ.

Eamus sanè: confabulari li-
cebit ampliùs ambulando
in ripa lacûs, si navis non
appulsa sit.

Quid si jam appulsa?

Tamen deambulari satis diu
poterimus, dum exonera-
bitur.

Coll. 18. *Nomenclator, Puer.*

Ubi est *Petrus*?

Ivit foras.

Quo?

Abiit rus.

Quicum?

Cum patre.

Quis venerat accersitum?

Patris famulus.

Quando est in urbem redi-
turus?

Hinc (ut dixit) ad octavum
diem.

A quo petivit abundi ve-
niam?

Ab Hypodidascalo.

Cur non potiùs à Ludima-
gistro?

Ad negotia prodierat.

N. Jam

N I am satisfy'd.

Coll. 19. Richard, Niger.

R Whither are you going up?

N Into our Chamber.

R Why so?

N To fetch my Pen and Ink.

R Bring me my Girdle all undressed one.

N Where is it?

R Upon my Chest.

N I will bring it; but do you tarry here for me.

R I will not stir any whither.

Coll. 20. Lenimus, Gerard.

L Ho, Gerard!

G What would you have?

L You are sent for.

G Who comes to call me?

L Your Brother.

G Where is he?

L He tarryes for you at the Door.

G Are you sure it is my Brother?

L Why should I not be sure?

I saw him and spake with him.

G Truly, I will go see what the Matter is.

Sat habeo.

Coll. 19. Richardus, Niger.

Quò ascendis?

In cubiculum nostrum.

Quid eò?

Petitum thecam scriptoriam.

Adfer mihi cingulum eadem operâ.

Ubi est?

Super arcam meam.

Adferam, sed tu me hic tpecta.

Nusquam moveo.

Coll. 20. Lenimus, Gerardus.

Heus, Gerarde.

Quid vis?

Accerseris.

Quis me vocat?

Frater tuus.

Ubi est?

Præ foribus te expectat.

Certò scis esse fratrem meum?

Quidni sciam?

Vidi illum, & sum allocutus.

Viso, sanè, quid sit.

Coll.

Coll. 21. Putaneus, Vilastus.

Do you not know that we
are forbidden to speak
softly amongst our selves?
How should I but know,
seeing our Master doth
so often press upon us the
Reasons of it?

Why then did you do the
contrary just now?

Because *Isay* began to speak
to me so.

What then? You should
have told him his fault,
but not have done as
he did.

I should, but it came not
than into my Mind.

But in the mean time you
are to be set down.

No sure; unless you will
be severer than the Mas-
ter himself.

Tell me the Reason why.

Because the Master forbids
any one to be set down,
that doth voluntarily con-
fess his Fault, so his fault
be not such as is forbid-
den by the Word of God.

Doth not God command us
to honour our Father and
Mother?

That is the 5th Command-
ment in the Decalogue.

But (as we have it in the Ca-

Coll. 21. Putaneus, Vilastus.

Nescis vetitum esse, nè sub-
misse loquamur inter nos?

Quidni scirem, cum præcep-
tor tam sæpe nobis incul-
cet ejus rei causas?

Cur igitur modò faciebas
contrà?

Quia *Isayas* ita me ceperat
alloqui.

Quid tum? debuisti illam
admonere, non imitari.

Debui, sed tunc mihi non
venit in mentem.

Sed interim notandus es.

Minimè vero; nisi vis esse
ipso Præceptore severior.

Dic mihi causam.

Quia præceptor vetat quem-
piam notari, qui sponte
delictum agnoverit, mo-
dò ne tale sit factum quod
verbo Dei interdictum
sit.

Nonne à Deo præceptum
est ut parentibus obedir-
mus?

Illud est quintum Decalogi
præceptum.

Atqui (ut habemus in Ca-
techismo)

techism) that Commandment extends farther.

For under the name of Father and Mother it comprehends Masters and Magistrates, and, to conclude, all those unto whom God himself hath subjected us.

V Truly I do not deny those Things which you say to be true; but I had rather ask of the Master, than contest with you: otherwise you would draw me into a greater Evil, that is the Fault of Contention, which our Master hath much more forbidden.

P You say fair; therefore remember to put the Master in mind, when he shall call us to an account.

V Do not think that I will forget, especially when it is my own case.

Coll. 22. Rossetus, Ferrerius.

R Whence come you?

F From the Market.

R What News did you hear there?

F None.

R None?

F None at all.

R It is a wonder you heard

techismo), præceptam illud patet latius.

Nam parentum nomine præceptores complectitur & magistratus, & denique omnes quibus Deus ipse nos subjecit.

Non equidem nego verum esse quæ narras, sed magis lo præceptorem consulere, quàm tecum disputare; a loquin in majus malum me induceres, quod est contentionis vitium, multo magis à præceptore vitium.

Equum dicis; meminervis igitur præceptorem admoneri, cum rationes à nobis exigantur.

Ne putes me obliturum, præsertim cum res mea agatur.

Coll. 22. Rossetus, Ferrerius.

Unde venis?

E foro.

Quid illuc audisti novi?

Nihil.

Nihilne?

Nihil prorsus.

Mirum est te nihil audivisse
nothing

nothing concerning War,
or other *English* Matters.

I do not use to enquire
after those Things that
do not belong to me.

Be it so: but yet you use to
hear something as you
go to and fro.

That I may not tell you
a lye, I heard something
as I went along.

Tell me what, I pray you.

I have no time to tell
you now.

Why not?

I must make haste some-
whither else.

Whither?

It is nothing to you.

When will you come then
and see us again, that we
may hear it of you?

After Dinner, if I have a-
ny leisure.

I pray you, see you may
have leisure.

I will do my best, but
you hold me too long.

Fare you well.

Coll. 23. A. B.

Whence come you?

From the Market.

Who sent you thither?

My Mother.

de bello aut de ceteris re-
bus Anglicis.

*De iis quæ nihil ad me perti-
nent, non soleo percontari.*

Esto, sed tamen aliquid vel
in transitu audire soles.

*Ne mentiar, intellexi nonni-
hil in transitu.*

Narra, quæso.

Nunc non est narrandi spatium.

Cur non?

Est mihi aliud properandum.

Quoniam?

Nihil ad te.

Quando igitur revises nos,
ut ex te istud audiamus?

A prandio, si licet per e-
tium.

Amabo te, fac liceat.

Dabo operam, sed me detineat
diutius.

Vale.

Coll. 23. A. B.

Unde venis?

A foro.

Quis te illuc miserat?

Mater.

A. What

A What did you in the Market?

B I bought some Pears.

A Do you not know we are forbidden to buy any Fruit?

B Who knows not that?
For it was spoken openly in the Hall.

A How then durst you buy any Pears?

B My Mother gave me a double, to buy me something for my drinking.

What harm have I done, if I have done as my Mother bad me?

Coll. 24. Francis,
Dionysus.

F Where have you been these many Days?

D In the Country.

F In what Place?

D In our Country-House.

F What did you there?

D I helped my Father.

F And what did he?

D We digged our Vines.

F When came you back from thence?

D But Yesterday.

F What did your Father?

D He came back with me.

F It is well done; but whither go you now?

5 Quid egisti in foro?

Emi Pyra.

Nescis nobis vetitum esse emere fructus aliquos?

10 Quis illud ignorat?

Nam dictum est palam in aula.

Qui igitur ausus es emere pyra?

15 Mater dederat mihi sextarium, ut mihi emerem in merendam.

20 Quid mali feci, si patri matri?

Coll. 24. Franciscus,
Dionysius.

Ubi fuisti his diebus?

Rure.

Quo in loco?

5 In villâ nostra.

Quid agebas illic?

Ministrabam patri.

Quid verò ille?

Pastinabat vites nostras.

10 Quando illinc rediisti?

Heri tantum.

Quid pater?

Unâ mecum reversus est.

15 Bene factum; sed quò nunc is?

D. Sraigh

Straight home.

But when will you go to the School again?

To morrow (by God's Help) or at the farthest the Day after.

Fare you well then in the mean time.

And fare you well, my Francis.

Coll. 25. Fontetius,
Curtetius.

When will Blasius return?

I do not know certainly; perhaps to morrow; but why do you ask that?

Because he hath taken the Bill away with him, and the Master will be angry, if there be no Body that can call it.

Leave that care to me; I have a Copy of the Bill.

Will you call it then? I will call it.

You shall do well, and our Blasius will do you as good a turn if ever there shall be Occasion.

Rectè domum.

Sed quando repetes ludum literarium?

20 Cras (juvante Deo) aut summum perendie.

Ergo interim vale.

25 Et tu vale, mi Franciscè.

Coll. 25. Fontetius,
Curtetius.

Quando rediturus est Blasius?

Non certò scio; fortasse die crastino; sed cur istud rogas?

5 Quia secum abstulit Catalogum, & præceptor irascetur, si nemo sit qui recitet.

10 Relinque mihi istam curam; habeo Catalogi exemplum.

Recitabis igitur?

15 Recitabo.

Bene facies, & noster Blasius referet gratiam, siqua se offeret occasio.

Coll. 26. *Gabrinus, Furnarius.*

G What dwelling have you?

F My Father's House.

G Whence do you come now?

F From home.

G Where dined you?

F At home.

G Where will you sup?

F At your House, I hope.

G How know you?

F Your Father himself invited me to Day.

G Where saw you him?

F At Varro's House.

G What business had you there?

F My Father sent me to carry a Message to him.

G I would know likewise where you are to lie.

F At my Brother's House.

G What Business have you with your Brother?

F He told our Sister, that he would speak with me when I had leisure.

G In what House doth he dwell?

F In a certain hired-house.

G What! hath he no House of his own?

F He hath one indeed, but he doth let it out to certain Tenants.

G Doth he let out his own, and hire another Man's?

Coll. 26. *Gabrinus, Furnarius.*

Quod est tibi domicilium?

Paterna domus.

Unde nunc venis!

Domo.

5 Ubi prandisti?

Domi.

Ubi cœnabis?

Domi vestræ, spero.

Qui scis?

10 Pater ipse tuus hodie invitavit.

Ubi illum vidisti?

Domi Varronis.

Quod illic erat tibi negotium?

15 Pater me miserat nunciare aliquid.

Scire etiam velim ubi sis castris.

20 Domi fratris.

Quid habes negotii cum tre tuo?

Dixit Sorori nostræ, se venire convenire me otiose.

25 In qua domo habitat?

In quadam conducticia.

Eho! nullamne habet priam domum?

30 Habet quidem, sed eam quibusdam inquilinis.

Locat igitur domum priam & conduit alienam.

F. J.

- Just as you hear me say.
 For how much doth he let
 it?
 For eighteen Italian Pieces
 of Gold, which they now 40
 call *Pistolets*.
 Why doth he not dwell in
 that rather?
 Because it is not seated in
 a Place convenient e- 45
 nough, or (as I may say)
 fit for the Market.
 But what doth he rent that
 House of another Man's
 A great deal more. (for? 50
 How much then?
 Five and twenty.
 It is a dear Dwelling.
 Very dear: but what should
 one do? the conveniency 55
 of the Place causeth it.
 Well, (that we may once
 make an end) I pray you
 tell me, do you know
 where you shall be to 60
 Morrow?
 I will come home again,
 that I may go thence to
 the School, if God per-
 mit. (permit? 65
 Why do you say, if God
 Because without God's
 permission we cannot so
 much as go out of the
 House. 70
 I have heard that often of
 the Master.
 Why did you ask then?
- Scilicet ut ex me audis.*
Quanti locat?
Octodecim aureis Italicis
quos nunc Pistoletas vo-
cant.
Cur illam non potius habi-
tat?
Quia sita non est in loco sa-
tis commodo, sive (ut ita
loquar) mercatorio.
Sed illam alienam quanti
conducit?
Longè pluris.
Quanti igitur?
Quinque & viginti.
Cara est habitatio.
Carissima: sed quid agas?
loci commoditas id facit.
Agè, (ut aliquando tandem
finiamus) dic precor, scisne
ubi cras futurus sis?
Domum revertar, ut inde
in Scholam me conferam,
si quidem permiserit Do-
minus. miserit?
Cur addis. Si Dominus per-
Quia nisi permissu Dei ne
domo quidem exire possu-
mus.
Istud audiui sæpe ex præ-
ceptore.
Cur ergo rogabas?
 I 3 G. Because

G Because it can neber be
said too much, which is
well said, especially
where the talk is of
heavenly Matters.

F We have learned that too
of the Master.

G True: but it is good to re-
peat such Things often, to
exercise our Memory.

F See whither your first que-
stion hath brought us by
little and little.

G I desired but to jest with
you in a word or two.

F Come on, because we have
now exercised our Minds
enough, will you not be
content to exercise your
Body for health's sake?

G What should I do but be
willing?

F Let us play at hand-ball
then, for I know you
love that Sport.

G I love it indeed, but now I
have not a Ball.

F Here is one for you;
come after me.

G I follow you with all my
Heart, do you guide me
well.

Coll. 27. The Cred. The Debtor.

C When do you look for
your Father's return?

D About eight Days hence.

75 Quia nunquam nimis dicitur
quod bene dictum fuerit
præsertim ubi de rebus
vinis agitur.

80 Istud quoque à præceptoribus
didicimus.

Verum: sed utile est talia
sæpe repetere ad mem-
oriam exercendam.

85 Vide quò nos sensim ad
duxerit tua prima inter-
rogatio.

Tantum volebam paucis verbis
tecum jocari.

90 Age, quoniam nunc factum
animum exercuimus, non
vis etiam corpus exercere
valetudinis causâ?

Quidni velim?

95 Eamus igitur lusum pilæ
maria, eo enim lusu scire
delectari.

100 Delector sanè, sed nunc
iam non habeo.

Ecce tibi; sequere me.

Ego te sequor libens, tuum
benè ducito.

105

Coll. 27. Creditor, Debitor.

Quando patris reditum ex-
pectas?

Hinc ad diem octavum.

C. Ho

How know you the Day?
My Father himself writ to me.

His coming (I hope) will make you rich.

I shall be a richer Man than Cræsus was, if he bring good store of Money with him when he comes.

Will you give me that again then which I lent you?

You need make no question; but if you need any more, I will not only restore what was lent me, but will also make you amends.

How?

I will lend you Money, as well as you lent me.

There will be no need, I hope.

But you know not what may fall out.

Time is very short.

I do not speak it to that end, as if I would bode some mischief to you.

Whatsoever Men may guess, God rules all.

But why do we make no more haste to get into the School?

You put us in mind in good time.

Qui scis diem?

Ipse pater ad me scripsit.

Adventus ejus (ut spero) cito dabitur.

Cræso ditior ero si bene nummatus venerit.

Tunc mihi mutuum reddes?

Non est quod dubites; quin si tibi opus erit amplius, non modo reddam mutuum, sed etiam referam gratiam.

Quomodo?

Pecuniam mutuum vicissim dabo.

Nihil opus erit, spero.

At nescis quid possit accideri.

Tempus est brevissimum.

Non ed dicto, quod tibi vellem ominari malum.

Quicquid ominentur homines, Deus clorum tenet.

Sed quid cessamus recipere nos in auditorium?

Opportunè admones.

Coll. 28. *Picus, Macuradus*

- P When came you back from
 M I came but now. (home?)
 P Where is your Brother?
 M He tarried at home.
 P Why did he tarry?
 M To dine with my Mother.
 P And you, why did not you
 tarry too?
 M I had dined already with my
 Father.
 P Who waited on you?
 M The Maid.
 P What became of your Mo-
 ther? where was she?
 M She was at home too; but
 busie.
 P What about?
 M About taking in of
 Wheat, which was
 brought us.
 P When will you go home
 again?
 M When my Father shall send
 for me? (on?)
 P What Day will that be
 M Peradventure about four
 Days hence.
 P Why do you go and come
 so often?
 M It is my Parents mind.
 P What do you at home?
 M What our Father and Mo-
 ther bid us.
 P But in the interim, you
 lose time at your Book.

Coll. 28. *Picus, Macuradus*

- Quando rediisti domo?
 Tantum redeo.
 Ubi est Frater?
 Mansit domi.
 5 Cur mansit?
 Ut pranderet cum matre.
 Tu verò, cur etiam non
 mansisti?
 Jam pranderam cum pa-
 10 tre.
 Quis vobis ministrabat?
 Ancilla.
 Quid Mater? ubi erat?
 15 Etiam domi, sed occupata.
 Qua in re?
 In recipiendo tritico, quod
 nobis advectum fuerat.
 20 Quando redibis domum?
 Quum accersar à patre.
 25 Quo die istud erit?
 Fortasse hinc ad quatuor
 dies.
 Cur vos tam saepe commi-
 tis?
 30 Sic volunt parentes.
 Quid agitis domi?
 Quid jubemur à parenti-
 bus.
 Sed interim perit vobis stu-
 diorum tempus.

It is not altogether lost.
What then?

As oft as my Father is not necessarily employed, he exercises us at all times, at 40
Morn, before and after Dinner, before Supper, after Supper a good while, and last of all too, befoze we go to Bed.

In what Things doth he exercise you?

He doth exact of us those things especially, which we have learnt at the School 50
all the Week; he looks upon the Themes, and asks us questions about them, he oft times gives us some Things to write down, sometimes in Latin, and sometimes in English, and sometimes also he propounds to us a short Sentence in our Mother Tongue, to turn 60
into Latin; and sometimes, on the contrary, he bids us turn something from Latin into English; 65
lastly; befoze and after Meat, we always read something out of the English Bible, and that when all the Houthold is by.

Doth he ask you nothing concerning the Catechism?

Non omnino perit.

Quid igitur?

Quoties pater non est necessario occupatus, omnibus horis exercet nos, mane, ante & post prandium, ante cenam, à cena satis diu; postremo etiam, antequam cubitum eamus.

Quibus rebus vos exercet?

Exigit à nobis ea potissimum quæ tota hebdomade in Schola didicimus; Themata inspicis, ac de iis nos interrogat, sæpe dos nobis aliquid, modo Latine, modo Anglice describendum; interdum etiam nobis proponit brevem sententiam vernaculo sermone, quam Latine vertamus; interdum contra jubet aliquid Latinum Anglice reddere; postremo, ante cibum & post, semper ex Bibliis Anglicis aliquid legimus, idque tota præsentē familia.

Nihilne de Catechismo interrogat?

M He doth that every Lord's Day, unless perhaps he be away from home.

P You tell me strange Matters, if they be but true.

M Yes, they be far more than what I have told you, for I have forgot the civility of Manners, touching which also he is wont to admonish us at the Table.

P Why doth your father take such pains in teaching you?

M That he may by that means perceive, whether we do take pains to no purpose, in the School, and mispend our time or no.

P The Diligence of the Man is admirable, and so is his Discretion.

O how are you bound to your heavenly Father, that hath given you such a Father upon Earth!

M May he grant that we never forget this and other his Benefits.

P This is a good and godly wish; see that you have it not only in your Mouth, but in your Heart and more too.

M I thank you, that you give me such faithful Admonitions.

Id facit omni die dominicis, nisi fortè domo ablit.

Mira narras, si modò vera.

Imò, sunt longè plura quàm quæ narraui; sum enim oblitus morum civilitatem; de quâ etiam admonere nos solet in mensa.

Cur pater vester tantum sumit laborem in vobis docendis?

Ut sic intelligat, num in Schola operam ludamus & tempore abutamur.

Mira hominis diligentia, atque adeò prudentia.

O quam devincti estis Patri cœlesti, qui talem patrem in terra dedit vobis?

Faxit ille, ut hoc & cætera ejus beneficia nunquam obliviscamur.

Bonum & pium est istud optatum; cura ut habeas non modo in ore, sed in animo etiam magis.

Quod me tam fideliter mones habeo tibi gratiam.

P We owe the Duty of giving good Advice to all, but especially to our Brethren.

M To our Brethren then only?

P I call those here Brethren especially, who are joined to us by Faith in Christ.

M You judge rightly; but I will go see whether my Brother be returned from home at last; for he is too apt to play the Truant.

Coll. 29. Myconius, Petellus.

M Do you write in earnest, or do you play the fool?

P Truly I am writing in earnest; for why should I mispend my Time?

But why do you ask that?

M For I have seen sometimes when you wrote well.

P I write better sometimes.

M How comes it to pass then that you write so badly now?

P I want helps to write well.

M Which, I pray you?

P Good Paper, good Ink, and a good Pen.

For this Paper of mine (as you see) doth sink pi-

Benè monendi officium debemus omnibus, sed maxime fratribus.

Fratribusne igitur solis?

Eos potissimum fratres hic dico, qui ex fide in Christo nobis sunt conjuncti.

Rectè judicas; sed visonum frater domo tandem reverterit, nam ad cessandum promptus est plus satis.

Coll. 29. Myconius, Petellus.

Serione scribis, an tu inep-
tis?

Equidem scribo serio; cur enim tempore abuterer?

Tu verò cur istud rogas?

Quia vidi aliquando quom benè scriberes.

Scribo interdum melius.

Qui fit igitur, ut nunc scribas tam male?

Desunt mihi benè scribendi ad-
jumenta.

Quæ tandem?

Bona charta, bonum att-
mentum, & bona penna.

Nam hæc mea charta (ut
vides) miserè perfusa
tiffully.

- tifully, my Ink is watery and whitish, my Pen is soft and badly made.
- M Why did you not provide all these Things in Time? 25
- P I wanted Money, and do want it now too.
- M Thou hast fallen upon that common Proverb, He that wanteth Money, 30 wanteth all Things.
- P So it fareth with me.
- M But when do you hope you shall have it?
- P My Father will either send to me, or come himself the next Market-day. 35
- M I will help you in the meantime.
- P If you can do so much, 40 you will do me a great kindness.
- M Take this Sixpence as lent you towards getting Paper and other Things. 45
- P How truly was that spoken, A sure Friend is tried in a doubtful Matter?
- But what doth move you, to deal so kindly with me of your own accord? 50
- M That Love of God which (as Paul saith) is shed abroad in our Hearts.
- P Wonderful is the Power of 55 God's Spirit, which is the
- atramentum est aquosum & subalbidum, penna mollis & male parata.
- Cur ista omnia maturè non providisti?
- Pecunia mihi deerat, & nunc etiam deest.*
- Incidisti in illud vulgare Proverbium, Cui deest pecunia, huic desunt omnia.
- Sic agitur mecum.*
- Sed quando te speras accepturum?
- In mercatu proximo, pater ad me missurus est, aut ipsemet venturus.
- Ego te interea juvare volo.
- Si quidem id potes, magno mihi nescio me affeceris.*
- Accipe hos sex asses mutui ad chartam & cætera comparanda.
- Quàm verè dictum est illud, Amicus certus in re incertà cernitur?
- Sed quid te impellit, ut mihi ultrò tam benigne facias?
- Charitas illa Dei quæ (ut Paulus ait) effusa est in cordibus nostris.
- Mira est vis divini Spiritus, qui ejus autor est
- Author

aquosum
, penna
parata.
ture non

& nunc

vulgar
ui deest
esunt om

as accep

no, pater
s est, aut
s.
re volo.

magno bo

es mutui
tera com

m est il
rtus in re

ellit, ut
benigne

quæ (ut
a est in

ni Spirit
utor est
Author

Author of that Charity
But in the mean Time I
must think how I must
be able to requite you.

M It is a small Matter;
forbear to take any
such Thought, lest it
hinder you, that you
cannot Sleep quietly,
only restore what is lent
you, when you can con-
veniently.

P I shall restore it (I hope)
ere it be long.

M Let us go to Prayers, that
we be not set down.

P Say one Thing more, if
it please you.

M What is it?

P That we be not sent sup-
perless to Bed to Night.

M Ha, ha, he!

Coll. 30. Velusatus, Stephen.

V At what a Clock got you
up to Day?

S A little before Five.

V Who awaked you?

S No body.

V Are the rest got up alrea-

S Not yet. (dy?

V Did you not go to call
them up?

S I did not go.

charitatis.

Sed mihi interim est cogitan-
dum, quomodo tibi referam
gratiam.

60 Parua res est; omitta istam
cogitationem, ne te im-
pediat, quo minus in o-
trianovis aurem dormias,
65 tantum redde mutuum,
quum tibi commodum fac-
rit.

Reddam (ut spero) propedi-
em.

70 Eamus ad precationem, ne
notemur.

Adde unum, si placet.

75 Quid est?

Ne hodie incenati mittamur
cubitus.

Ha, ha, he!

Coll. 30. Velusatus. Stephanus.

Quotâ horâ surrexisti hodie?

Paulò ante quintam.

Quis te expergefecit?

5 Nemo.

An cæteri jam surrexerunt?

Nondum.

Non ivisti illos excitatum?

10 Non ivi.

V. Why

- V Why so?
 S I know not unless because
 I thought that did not
 belong to me.
- V Do not they call you up 15
 sometimes?
 S Yes, very often.
- V Therefore you ought to do
 S I confess, I ought. (the like.)
- V Remember then, that you 20
 do it hereafter.
 S I will remember, by God's
 help.
- V But you, what have you
 done since you rose out 25
 of Bed?
 S First I prayed unto our
 heavenly Father upon my
 Knees, in the Name of his
 Son our Lord Jesus Christ. 30
- V Well done! What then?
 S Then I got my self ready,
 and cherished my Body
 pretty well, as becomes
 a Christian; lastly, I be- 35
 took my self to my daily
 Studies.
- V If you shall go on to do on
 that Fashion, doubt not
 but God will bless your 40
 Studies.
- S He hath ever helped me hi-
 therto, such is his good-
 ness; nor will he (I hope)
 forsake me. 45
- V Thou sayest well, nor will
 he make your Hope fru-
 strate.
- Quamobrem?
 Nescio, nisi quia non putabam
 illud ad me pertinere.
- Annon te illi excitant in-
 terdum?
 Imò, sæpissimè.
 Dubuisti igitur simile face-
 Debui, fateor. (re.
 Memento igitur et posthac fa-
 cias.
- Meminero, Deo iuvante.
- Sed tu, quid fecisti ex quo
 surrexisti è lecto?
- Primum flexis genibus pre-
 catus sum patrem cele-
 stem, in nomine filii ejus
 domini nostri Jesu Christi.
 Factum bene! Quid postea?
 Deinde ornavi me, & cura-
 vi corpus mediocriter, ut
 Christianum decet; po-
 stremodò, ad quotidiana stu-
 dia me retuli.
- Si perges sic facere, ne du-
 bites quin Deus tua juvet
 studia.
- Adhuc me semper juit,
 quæ est ejus benignitas; nec
 me (ut spero) derelin-
 quet.
- Responde loqueris, nec ille spem
 tuam frustrabit.

The last Year I learnt in
my Cato, Keep Hope, Hope 50
doth not leave Men, no not
in Death.

You have done well to re-
member it, for it is an
excellent Saying, and 55
befitting a Christian.

But the Author of that Book
was not a Christian.

He was not, the thing is
certain. 60

Whence then did he get so
many gallant Sentences?

Out of the Heathenish Phi-
losophers especially.

For even they (being en- 65
lightened by God's Spirit)
spake very many Things
which are agreeable to the
Word of God; which
you also may be able to 70
perceive at last if you
will follow your Book.

I shall follow it (I hope) if
God send my Father to
live longer. 75

Pray earnestly and from
your Heart, that it may
be so. (Day.

I pray for that often every 80
The Lord God grant you
Perseverance in every
good Work.

I wish you the same that
you wish me; and I 85
thank you, that you

*Annus superiore didici in Ca-
tone, Spem retine, spem una
hominem nec morte relin-
quit.*

*Quod retinueris bene fe-
cisti, est enim egregia sen-
tentia & homino Christiano
digna.*

*Atqui autor ejus libri non
fuit Christianus.*

Non fuit, certa res est.

*Unde igitur fumpfit tot pul-
chras sententias?*

*Maximè ex Philosophis eth-
nicis.*

*Nam & ipsi (divino Spiritu
illuminati) plurima dixe-
runt quæ sunt verbo Dei
consentanea; quod tu
quoque videre aliquando
poteris si literarum studium
prosequare.*

*Ego prosequar (ut spero)
dummodo ipse Deus det
patri meo vitam longio-
rem.*

*Precare diligenter, & ex a-
nimo, ut illud contingat.*

*Quotidie id precor sæpe.
Det tibi Dominus Deus in
omni opere bono perseve-
rantiam.*

*Quod mihi optas, idem ti-
bi præcor; & gratias
ago, quod me tam
have*

have advised me so like
a Brother.

90

fraternè monueris.

*Coll. 31. Dominicus, Barra-
sius.*

*Coll. 31. Dominicus, Barra-
sius.*

D Where are your Walnuts?

B What Walnuts do you talk
of?

D Which you had to Day for
a Prize.

B Do you ask where they
are? as if I were bound
indeed to keep them for
you.

D I do not mean so; but I ask
what you have done.

B I have eaten them for my
drinking.

D Hast thou eaten them, silly
Boy? Why did you not
keep them rather to play
withal?

B I had rather eat them, than
lose them.

D You could lose but twelve.

B I confess it.

D But if Luck had served,
you might have won
two hundred, or per-
haps more.

B Game is hazardous, as
folks commonly say.

D What then; we ought al-
ways to be indifferent

Ubi sunt juglandes tuæ?
De quibus loqueris juglan-
dibus?

Quas hodie ex præmio acce-
pisti.

Ubi sunt rogas? quasi veni
tibi servare debuerim.

Non sic intelligo; sed quæ
quid feceris.

Edi in merendam.

Edisti, miser? Cur potius
non servabas ad luden-
dum?

Edere malui, quam per-
dere.

Non poteras perdere mihi
Fateor. (duodecim)

Quod si fors tulisset, potius
ses ducentas, aut fortassis
plures, lucrificare.

Dubius est (ut vulgò dicitur)
ludi eventus.

Quid tum? Ubique parati
esse debemus in iram

bo
in
tha
I kno
be
of
Go
ne
Ther
exc
wo
Ga
Ther
go
Pl
Trul
But ta
What
What
Lu
ned
Fortun
And v
It is th
What
For
I hat
and
but
upo
Upon
Upon
Fortun
shei
As I p
igne
know
tunc

both ways and to take 30
in good part whatsoever
shall betide us.

I know that, but I am not
very skilful in that kind
of Play.

Go thy way, thou wilt
never thrive.

There is no body thrives
except God will; neither
would I grow rich by 40
Gaming.

Therefore (I see) I must
go look for another
Play-fellow.

Truly I do not hinder 45
But tarry a little. (you.

What would you have?

What do you mean by
Luck, which you mentio-
ned to me even now?

Fortune it self.

And what is Fortune?

It is the Opinion of Fools.

What do Fools mean by
Fortune?

I have no leisure now to
answer you about this;
but see the Master's Note
upon *Cato*.

Upon what Place?

Upon that Verse;

Fortune indulgeth bad Men to
their hurt.

As I perceive, you are not
ignorant what Fortune is. 65
know very well that For-
tune is nothing.

*ipue partem & boni con-
sulers quicquid nobis e-
veniet.*

*Illud ego scio, sed non sum
admodum ludendi peritus in
eo genere.*

Abi, nunquam rem facies.

*Nemo rem facit, nisi Deus op-
lente; nec ego disari ex
ludo velim.*

*Ergo (ut video) querendus
est mihi collusor alius.*

Nihil sane impedis.

Sed mane parum.

Quid vis?

*Quid tu vocas sortem, de
qua hic mihi mentionem
fecisti?*

Ipsam fortunam.

Quid autem est fortuna?

Stultorum est opinio.

*De fortuna quid opinantur
stulti?*

*Nunc mihi non vacat de hac
tibi respondere; sed vide
annotationem præcepto-
ris in *Catonem*.*

In quem locum?

In illum versiculum;

*Indulget fortuna malis, ut
ledere possit.*

*Uc video, non ignoras quid
sit fortuna.*

*Satis scio fortunam nihil
esse.*

K

B. Why

- B Why then did you say, *But if Luck had served?* Cur ergo dixisti, *Quod fors tulisset?*
- D Such a word over-slipped me so to speak it, after the manner of the *Gentiles.* 70 *Excidit mihi sic loqui, Ethnicorum more.*
- For their Books (as the Master oft doth teach us) are full of such wicked Doctrine. 75 *Nam eorum libri (ut sapienter docet præceptor) pleni sunt ejusmodi impiæ doctrinæ.*
- B No Wonder, for they had not the true Knowledge of God. *Nihil mirum, nempe veram Dei cognitionem non habuerunt.* 80
- D But do you hear, my *Barrafinus*, if you would dispute any more, get some body else to dispute with you; for I must now go to Play in good earnest. *Sed audi, mi Barrafin, si amplius disputare, quaeris tibi alios disputatores; nam mihi nunc serio ludendum est.* 85
- Yet would I admonish you again first as you did me. *Volo tamen prius te vicissim admonere.*
- B What a kindness you shall do me. 90 *O quod gratum mihi feceris.*
- D Did not you say these Words, *Game is hazardous?* *Non tu dixisti hæc verbum? Dubium est ludi eventum.*
- B I confess I said it, but I fenced it before. (that?) 95 *Fateor me dixisse, sed permunivi.*
- D How do you understand? *Quomodo istud intelligis?*
- B For I added these three Words, as folks say. *Addidi enim hæc tria verba, ut vulgo dicitur.*
- D A crafty one! 100 *O astutam vulpeculam!*
- B You have stoppt my Mouth. *Os oclussisti mihi.*
- D But these Things are spoken betwixt our selves, without hatred or ill will. 105 *Sed hæc inter nos, sine odio aut malevolentia, dicuntur.*

God knoweth both our
Minds.

For he is the only search-
er of Hearts.

But what will you do, will
you be drowzing here
alone?

I am thinking with what
Sport I should exercise
my self.

As if indeed it were to be
thought on any longer.

Come follow me, I will
lend you some Walnuts.

Now you speak like a
friend; but when shall
I give you them again?

When two Sundays fall
together (as they say) if
you can no sooner.

O pleasant Mouth! let
us go.

Coll. 32. H. J.

James.

What would you have?

Let us say our Lesson toge-
ther.

I have no leisure.

What business have (you)?
I will write.

What are you going to
write?

The Master's Dictates.

Why did you not write
them Yesterday?

At what Time should I
have writ them?

Novit Deus utriusque ani-
mum.

Est enim ille solus cordium
scrutator.

110 Sed quid tu, vis hic solus
otio torpescere?

Cogito quo lusu me exer-
ceam.

145

Quasi verò sit diutius co-
gitandum.

Agè, sequere me, dabo tibi
mutuo juglandes.

120

Amicè nunc loqueris; sed
quando reddam?

Ad Gratas Calendar (ut ai-
unt) si non potes citius.

125

O festinam caput! eximus.

Coll. 32. H. J.

Jacobe.

Quid vis?

Repetamus unà prælectio-
nem.

5

Non est otium.

Quid habes negotii?

Volo scribere.

Quid scribere paras?

10

Dictata præceptoris.

Cur heri non scripsisti?

Quo tempore scripsissem?

K 2

H. When

H When you played.

J But I would not lose my opportunity of Play.

H Ah! you idle Boy, think you of nothing but Plays?

Have we not three Hours free on Wednesdays and Saturdays?

J They are free indeed; but destined, deputed, appointed, and assigned to Sport.

H I, they are deputed, partly to Sports or some honest Recreation, and partly to Study.

J I confess, only for them that will kill themselves at their Book.

H Could you not spare an Hour and half from your Play yesterday, or at least but one Hour?

J Do you ply your Book as much as you will, and I will play as long as I may

H Truly you may for me, but in the mean Time you will do little good at your Book.

J Do I not give the Master Satisfaction?

H So and so.

J Will you then, you studious young Man, be severer than the Master himself?

Let me alone at last.

Spind you your own Bu-

15 Quum luderetur.

At ego nolebam amittere legendi occasionem.

Ah! piger, nihil aliud quam lusiones meditaris?

20 Nonne diebus Mercurii & Sabbati ternæ sunt horæ liberæ?

Liberae quidem sunt; sed alius destinatae, deputatae, attributæ, assignatae.

30 Imò partim lusbis, aut licui honestæ remissioni partim studio literarum sunt dicatae.

Fateor, duntaxat iis qui volunt immori studiis.

35 Non poteras heri sesquihoram detrahere ludæ tuo, aut saltem horam unicam?

40 Tu stude quantum vis, ego vero ludam quantum diu licebit.

Per me quidem licebit, sed interim parum promovebis in literis.

45 Nonne præceptori satisfacio?

Utcunque.

50 Tu igitur, studiose, vis esse præceptore ipso severior?

Omitte me tandem.

Age tuum negotium,

finis

finess, and I mine.

H Well, do as you list.

Coll. 33. Rufus.
Castrensis.

R When will you go again
to the School?

C I know not.

R Why do you not put your
Father in mind about
this Matter?

C What do you think I
care?

R Very little, I believe.

C Indeed you say true.

R It is Sign enough that you
do not love Learning.

C I can read, and write,
and speak Latin pret-
ty well; what need I so
much Knowledge?

I know more than three
popish Priests.

R O poor Youth! do you so
slight a Thing that is
invaluable?

C Why do you exclaim so?

How come I to seem so
poor to you!

R Friend, I have done you
no wrong.

For what I said to you, is
no railing Matter; that

meum.

Agè, Age ut libet.

Coll. 33. Rufus.
Castrensis.

Quando repetes ludum litera-
rium?

Nescio.

Cur de hac re patrem non
admones?

Quid putas me curare?

Parum admodum ut credo.

Professò verum dicis.

Satis est signi te non amare
litteras.

Scio legere, scribere, La-
tine loqui mediocre; quid
opus est mihi tantà sci-
entiâ?

Ego plura scio quàm tres
sacerdotes Papistici

O miserum adolescentem!
sicine rem contempsis in-
estimabilem?

Quid tu sic exclamas?

Unde tibi videor miser!

Amice, nulla tibi à me orta
est injuria.

Quod enim dixi tibi, non
est convitium; ne tu in

you may not take it ill ;
but I pity you, that you
contemn that, which as-
fordeth Happines.

C Gain, Riches, and Pleasure,
afford Happines.

R Nay, those Things have
been many Mens over-
throw; although Riches
are God's Gift, and do
no hurt, unless it be to
them that abuse them,
but indeed no Possession
is more precious to a
Man than Vertue, and
the knowledge of honest
Things.

C You will make us a
Sermon then, for ought
that I see.

R I wish you had diligently
heard godly Sermons.

C Fie upon it, you weary me
with your Noise.

Would you have any
Thing?

R That God would bless you
with a right Mind.

C Perhaps you have more
need of it than I.

Fare you well.

Coll. 34. A. B.

A I wonder what you
mean! you are almost

30 *malam partem accipias ; sed
miseror tui, quod id
contemnis quod felicitate
tem parit.*

Lucrum, divitiæ & volup-
tas felicitatem pariant.

35 *Imò, ista multis fuerunt exi-
tio ; tametsi divitiæ sunt
donum Dei, nec nocent, nisi
iis qui abutuntur : verum
enim verò nulla est homi-
ni pretiosior possessio quàm
virtus & rerum honestarum
cognitio.*

45 *Vis igitur concionari, ut vi-
deo.*

Utinam divinas conciones
audivisses diligenter.

Hem, *obtusdis me.*

Nam quid vis?

55 *Ut bonam mentem det tibi
Deus.*

Eà fortasse tibi magis est
opus quàm mihi.

Vale.

Coll. 34. A. B.

*Mimor quid tibi velis ! tu
ferè semper es otiosus,
always*

ipias; sed
quod id
felicita-

& volup-
tatis.

erunt exi-
tiae sunt

cent, nisi
: verum

est homi-
no quam

onestarum

, ut vi-

onciones
ter.

det tibi

gis est

is! tu
priorius,
always

always idle, or prating
or playing the Fool.

What would you have me
to do? (ly.

To ply your Book diligent-

Why do you counsel me
that?

Out of my Love to-
wards you, and for
your own Benefit.

It is in vain for you to
counsel me.

Why so?

Because I have no mind
to my Book.

What then have you a
mind to?

To learn some Trade suita-
ble to my Disposition.

Have you not bethought
you already what Trade
would please you most
of all?

Long ago.

Why then do you not ac-
quaint your Father?

I never durst?

Why not?

I am afraid he shou'd be an-
gry with me.

Intreat the Master that he
would tell him.

Nay, I intreat you.

Do you your self tell the
Master from me; for I
cannot, because I am
too bashful. (you?

Will you do that I intreat

aut garris, aut ineptis.

5 Quid vis faciam?

Ut studeas diligenter.

Cur me istud mones?

10 Pro meo in te amore, tuamque
utilitate.

Frustrâ mones.

15 Quid ita?

Quia non est mihi animus in
literis.

Quid ergo velles?

20 Discere aliquam artem ap-
tam ingenio meo.

Jamne cogitâsti quænam ars
tibi placeat potissimum?

25 Jampridem.

Cur, ergo, patrem non ad-
mones?

Nunquam ausus sum.

30 Cur non?

Vereor ut mihi irascatur.

Roga præceptorem, ut illi
dicat.

35 Imò, te oro.

Dic tu ipse præceptori me-
is verbis, nam verecundia
me impedit.

40 Faciesne quod rogo?

A I will be sure to do it, and
that too as willingly as
can be.

For it troubles me much
to see you so careless.

B O what Courtesie will you
do me!

A But the Master will call you
to him.

B What then? an Occasion
offered will make me
bold to open my mind
freely.

A You are in the right of it.

B Do you then see you re-
member your promise,
and afterwards tell me
what answer he gives
you.

A Otherwise I should be but
a bad Messenger to you.

Coll. 35. Michael. Frisius.

M God save you, *Frisius*. (*chael*)

F And God save you too, *Mi*.
What a Clock is it?

M You shall presently hear
it strikes half an hour
past Five.

F It is well, we shall be
there Time enough.

M I am glad I have met
you, that we may talk
in Latin together all the
while as we go.

F Truly that is a profitable
and pleasant Exercise.

Faciam certe, idque libere
tissimè.

Valde enim tædet me videri
te adeo remissum.

O quàm mihi gratum feceris!

Sed præceptor te appellabit.

50 Quid tum? oblata occasio
audacem reddet ad nunc
tem meam libere aperiri-
dam.

Rectè judicas.

55 Tu igitur fac promissi mem-
neris, deinde renuncia quod
ille tibi responderit.

60 Alioquin essem tibi nuncius
us inutilis.

Coll. 35. Michael. Frisius.

Salve, *Frisi*. (*chael*)

Tu quoque salvus sis, *Mi*.
Quota est hora?

5 Mox audies sonum semihore
post quintam.

Bene habet maturè satis ad-
rimus.

10 Gaudio me tibi occurrissè, ut
euntes Latine tantisper
colloquamur.

Ea sanè est utilis & jucunda
exercitatio.

M. As

MA s oft as I light, upon any
of these loose Rascals,
I had rather meet with a
Carter; for I cannot
think upon any thing by
the way for them, their
Manners are so distast-
ful to me.

F No Wonder: for they are
commonly such, as will
neither speak any Good,
nor endure to hear it.

M What should you do with
them, that have no Care,
but that they may satisfie
their Lusts?

F They talk of nothing but
their dainty Wishes, and
meer beging together
in private Ale-houses.

M And they laugh at us a-
pace, because we speak
Latin up and down the
Streets.

And that is the worst
Thing of all, that they
will never suffer them-
selves to be admonished.

F Because indeed (as the
Prophet saith) there is
no Fear of God before
their Eyes.

M If you shall begin to ad-
vise them any Thing
fairly, you shall presently
hear; Hold your Tongue
you Preacher, you fill
my Head full of Noise.

15 Quoties incido in aliquem
ex istis dissolutis nebuloni-
bus, mallem rhedarium of-
fendisse; non enim per
eos mihi licet aliquid in
via meditari, adeo mihi
sunt eorum mores odiosi.

20 Nil mirum: Nam fere sunt
ejusmodi, ut neque loqui
velint quidpiam boni, ne-
que audire sustineant.

Quid cum illis agas, quibus
nihil est curæ nisi ut suas
libidines expleant?

30 Nihil aliud crepant, nisi
suas cupedias, & moris
computationes in secretis
Cauponulis.

35 Etiam nos irrident plenis
buccis, quod Latine per
vicos loquamur.

Illud verò est omnium pesti-
mum, quod nunquam se
patiuntur admoneri.

Quia scilicet (ut ait Pro-
pheta) non est timor Dei
ante oculos eorum.

50 Si quid occiperis amicus com-
monere, statim audies,
Tace, concionator, obsundis.

But if you shall say, I will have you to the *Baster*, or to the *Monitor*; they cry, oh! do I care? you dare not.

For if you should tell of me, I would meet with you.

F Nay, indeed they will *bass* you presently, if the *Place* be far enough out of every bodie's sight.

M Truly when one of them found me lately in a by-corner, he gave me two sound *Blows* upon either *Cheek*, and presently ran away.

F And what did you in the mean time, I pray you?

M Do you ask what I did? It was so suddenly done, that I could scarce see the Fellow.

F But how are we come so quickly and leasurely to the School?

M So it is usually wont to fall out to them that are talking together.

F Come let us go in without any *Noise*, or *Scir*, that we do not hinder them that are at their *Books*.

Col. 36. *Probus, Amiculus.*

P Whence bring you that

Quod si dixeris, *Deferam te ad preceptorem*, aut ad *observatorem*; oh! *egone curo?* inquirunt: tu non audes.

Nam si me accusares, non *ferres impune*.

Imo verò *te continuo verberabunt*, si *locus erit semotus ab arbitris*.

Profectò quum quidam eorum me nuper offendisset in quodam recessu, *impexit mihi in utramque malam duos ingentes colaphos*, & *ausugit continuo*.

Quid tu, quæso, interea?

Quid tu, quæris?

75 Tam istud subitum fuit, ut vix hominem aspicere potuerim.

Sed qui tam citò & sensim ad *Scholam* pervenimus?

80 Sic ferè confabulantibus usu venire solet.

Age, ingrediamur sine murmure & strepitu, ne *studentes offendamus*.

Col. 36. *Probus, Amiculus.*

Unde adfers istam *tu* little

little Coat (jump Coat,
Gippo.

From home.

What will you do with it ?

I will put it on.

It is not Time to change it
now.

When then ?

To-morrow Morning, when
you rise out of Bed.

Thou givest me good Ad-
vice, I will tarry.

Coll. 37. *Antony. Daniel.*

O brave ! I hear your Sister
is married.

You heard that which is
true.

Who is her Husband ?

A certain Citizen of *Lyons*,
come of honest Pa-
rents.

Is he rich ?

So is he thought to be,
but yet my Father values
these Things a great deal
more ; first, that he is a
well behaved young
Man : next, that he is not
only a very good Scho-
lar, but one that loves
Learning very well ;
and lastly, that he is one
that fears God truly,
and is a main professor
of Christianity.

You tell me a notable
Commendation of the
young Man,

niculam ?

Domo.

Quid vis facere ?

Volo induere.

Nunc non est mutandi
tempus.

Quando igitur ?

Cras manè, quum surges de
lecto.

Benè mones, expectabo.

Coll. 37. *Antonius. Daniel.*

Euge ! audiivi sororem tu-
am nupsisse.

Verum audisti.

Quis est maritus ejus ?

Quidam civis *Lugdunensis*,
honestis parentibus proge-
nitus.

Estne dives ?

Sic habetur, sed tamen pa-
ter meus hæc longè plus
facit ; primùm, quod ille
sit benè moratus adolescens ;
deinde, quod non solum
doctissimus, sed etiam bi-
narium literarum amantis-
simus ; denique quod ve-
rus Dei cultor, & Christi-
ana religionis summus ob-
servator.

Mibi narras egregior adoles-
centis titulos.

O that happy Sister of yours, who by God's Blessing hath got such an Husband.

D Truly you may not unjustly call her happy, if she can but ever acknowledge that Blessing, so as to remember always that it came from God's goodness and therefore to give him everlasting Thanks for it.

A I believe she will do it.

D So I hope indeed; for she hath been always instructed so by her Parents in the Christian Religion. But now my Occasions at home call me back to another Place. *(thony.*

Therefore farewell my An-

A And fare you well too, most sweet *Daniel.*

D Would you have any Thing?

A That you would have me very heartily commended to all your Friends, especially to your Father and Mother, and the new married Wife her self: and tell her that I wish her much Joy of her happy Wedding.

D Truly I will do that, and with all my heart too

Coll. 38. Henry. Gerard.

H I did not see you to Day at

O felicem sororem tuam quæ Dei beneficio talentum virum nata est?

30 Felicem sanè haud abs dixeris, siquidem bonum illud perpetuò sic agnoscit, ut semper meminerit ex Dei bonitate profectum esse, ob idque immortale agat eidem gratias

Credo id facturam.

Ita spero quidem; sic enim à parentibus instituta est in Doctrina Christiana.

Sed me jam alio revocant domesticæ negotia.

45 Ergo vale, mi *Antoni.*

Tu quoque benè vale, suavissime *Daniel.*

Nunquid vis?

50 Ut verbis meis dicas saltem plurimam tuis omnibus, precipuè patri matrique, & ipsæ novæ nuptiæ meque illi gratulari sciam illud conjugium.

60 Ego vero illud faciem, & quidem libentissime.

Coll. 38. Henricus. Gerardus.

Hodiè te non vidi in con-

the Sermon; what means that?

I know not what it should mean, yet I was there.

Tell me what you have remembered.

It belongs not to you to call me to an Account.

Truly I do not require it; but I ask you that, that we may confer together for our Memories sake.

I rather choose now to call to mind by my self.

You shall hear me, if you will, when the Master shall ask us before Dinner.

What harm would it be, if we should now confer among our selves about that Matter?

It would be no Harm, I confess: but I have no list to it now.

How list rules you then.

Let me alone, why do you trouble me?

Truly I let you alone; but hear me but one Word.

It doth not become a Boy to be peevish.

Nor doth it become a Boy to be so troublesome.

Coll 29. *Rubius. Lepusculus.*

What have you done with my Ruler.

I left it in the upper Gallery.

cione; quid illud sibi vult?

Quid sibi velit nescio, ego tamen interfui.

Narra mihi quæ mandasti memoriæ.

Non est tuum à me rationem exigere.

Ego quidem non exigo; verum id rogo, ut memoriæ causa conferamus unâ.

Malim nunc solus recordari.

Audies me (si voles) quum præceptor ante prandium nos interrogabit.

Quid mali esset, si nunc inter nos de ea re conferamus?

Nihil mali esset, fateor; sed nunc mihi non libet.

Tua igitur te libido regit. Omiste me cur molestus es?

Omitto sane! sed audi unum verbum, non decet puerum esse morosum.

Nec puerum decet esse tam molestum.

Coll. 29. *Rubius. Lepusculus.*

Quid fecisti de regula mea?

Reliqui in pingula superiore.

R. Why

R Why have you left it?

L I forgot it.

R It is not well done; but thus you use commonly to do when any Thing is lent you.

L I am sorry for my Negligence.

R It is not enough to be sorry, unless you would alter your Manners.

L I will pray to God that he would changethem for me.

R If you be wise, else no Body will lend you any Thing hereafter.

L I thank you that you advise me so kindly.

R Go now and fetch my Ruler, for I want it to rule my Paper with it.

L Now I am a going. (ber.

R Bring it to me in my Cham-

L You shall have it presently.

Coll. 40. Emericus. Baldus.

E Why do you laugh to your self?

B What is that to thee?

E Because perhaps you laugh at me.

B How came you to suspect so much?

E Because you are a naughty Boy.

B Truly we are all naught; but I am not worse than you.

5 Cur eam reliquisti?

Oblitus sum.

Non rectè factum; sed tu sic ferè soles, si quid tibi fuerit commodatum.

10

Piget me negligentia mea.

Non satis est dolere, nisi res mutare velis.

15

Deum precabor, ut mihi mutare velit.

Si sapias, aliqui nemo tibi posthac commodare vuler.

20

Habeo gratiam, quod me tam amicè monueris.

I nunc petikum meam regulam; est enim ea mihi opus ad ducendas in Charta lineas.

25

Nunc eo.

Refer ad me in cubiculum.

Mox habebis.

Coll. 40. Emericus. Baldus.

Cur solus rides?

Quid tuâ refert?

Quia fortasse rides me.

5

Unde tibi orta est ista suspicio?

Quia malus es.

10

Omnes quidem mali sumus; at ego te peior non sum

Doth

Doth no Body laugh then
unless he laugh at some
Body?

15

I do not mean so: but he
that laughs to himself
(as I have often heard)
is either a fool or think-
eth some mischief.

20

I know not whose saying
that is; but whosoever
it is, it is not always
true: yet I take your Ad-
monition in good part,
and advise you too, as
well as you do me, that
you would have a care
you be not suspicious.

25

For fearful and suspected
Persons with most for
Death, as it is in our
moral Verse.

30

I remember it: Neverthe-
less I take your Admoni-
tion in good part.

35

Coll. 41. Nathan. Mercurius.

N Whence come you?

M From home.

N What are they doing at
your House.

M It makes no Matter to you.

N I confess it, but we use com-
monly to ask our Friends
thus, just as if we should
ask, How do you? how
go all things with you?

10

M It doth not become one
to enquire overbmuch

Nemo igitur ridet, nisi a-
liquem irrideat?

*Non sic intelligo; sed qui so-
lus ridet (ut saepe rudiui)
aut stultus est, aut aliquid
mali cogitat.*

*Ista sententia cujus sit, ne-
scio; sed cujuscunq; sit,
non est perpetuo vera:
tamen admonitionem tu-
am in bonam partem ac-
cipio, teque moneo vi-
cissim ut caveas suspiciosus
esse;*

*Nam timidis & suspectis
apertissima mors est, ut est
in morali nostro carmi-
ne.*

*Memini: Boni tamen con-
sulo admonitionem tu-
am.*

Coll. 41. Nathan. Mercurius.

Unde venis?

Domo.

Quid agitur domi vestra?

Nil tua refert.

*Fateor, sed familiares sic
rogare ferè solemus, per-
inde quasi rogemus, Ut
valetis? quomodo se vestrae
res habent?*

*De re aliena nimium percenta-
ri non decet.*

after

after another bodies
Matters.

N I hold my Tongue; but you
seem to me to be over-
wise respecting your
Age.

M I say nothing of my own;
I have heard it often.

N I thank you, that you ad-
vise me so friendly; here-
after by God's Blessing,
I will take heed of
playing the fool.

M So you shall be wise by
little and little.

Coll. 42. Humbert. Plautinus.

H Ho, you Sirrah, the Master
is here.

P What then?

H Look back at him:

P Why so?

H That you may put off your
Hat to him, and salute
him as he comes.

P It becomes me to do so;
but I was thinking of
another Thing.

H Hold your Peace.

Coll. 43. Pontanus. Marcus.

P Whence come you?

M From abroad.

P What went you out for?

M To make Water.

P What like Weather is it?

M Misty.

P Dost it thaw?

15 Taceo; sed videris mihi pro
atate nimis sapere.

20 Nihil meum dico; id audi-
sæpe.

Habeo gratiam, quod me a-
deo amicè moneas; post-
hac, adjuvante Deo, cave-
bo inopius esse.

25 Ita paulatim sapiens.

Coll. 42. Humbert. Plautinus.

Heus tu, Præceptor adest.

Quid tum?

Respice ad illum.

Quamobrem?

5 Ue ei caput aperias & veni-
entem salutes.

10 Ita decet facere; sed aliud
cogitabam.

Tace.

Coll. 43. Pontanus. Marcus.

Unde redis?

Foris.

Cur exieras?

Redditum urinam.

5 Qualis est cæli facies?

Nebulosa.

An regelat?

M. The

The Frost doth so gibe a-
gain, that the snow be-
gins wholly to melt.

And what, doth it rain too?

I felt something drop from 15
above.

Perhaps from the House=
eaves as you went along.

Nay, I know it was from
the clouds, and if you 20
do not believe me, look
your self

As if I may not believe you
in such a small matter.

Why then did you seem 25
to make a Question?

That I might have a little
more Talk with you.

To what end serves that?

To exercise the Latin 30
Tongue.

But in the mean time we
oft speak idle words,
from which Christ hath
commanded us to abstain 35
altogether.

You are quite mistaken in
the Meaning of the Com-
mandment.

Why say you so? 40

Because it is not idle Talk
which hath reference to
any Instruction, especial-
ly when we treat of good
and honest Matters, such 45
as are the Works of God
in natural things.

Yet thinks you are in the

*Sic resolvitur gelu, ut nives
omnino liquecant.*

Etiame pluit?

*Sensu aliquid supernè destil-
lare.*

*Fortasse in transitu, stillicidi-
dia tecti.*

*Imo è nubibus scio, quod si
non credis, vide tu ipse.*

*Quasi ego tibi non credam in
re tantilla.*

*Cur igitur dubitare vide-
baris?*

*Ut pluribus verbis tecum
fabularer.*

Quorsum id pertinet?

*Ad Latinum sermonem
exercendum.*

*Sed interim sæpe otiosæ
verba dicimus, à quibus om-
nino abstinendum Chri-
stus præcepit.*

*Totâ erras viâ in præcepti
intellectu.*

Cur istud dicis?

*Quia non est otiosus sermo
qui ad aliquam instituti-
onem refertur, præsertim
ubi agitur de bonis &
honestis; qualia sunt Dei
opera in rebus naturali-
bus.*

Videris mihi rectè senti

the right of it; and
therefore I am willing
to be of your mind.

P But so much for this.

We must presently fall to
hand with another business.

M Well, let us give over.

Coll. 44. Trolleanus. Bolanus.

T Do you know what a
Clock it is?

B I do not certainly; but I
see it is almost supper-
time.

T Woe is me, poor Boy! I
have forgotten to go to
my Mother, as she bad me.

B Run, run, you will come
in time to sup at home.

T You do well to put me in
mind; I will go ask
leave.

B Look you, where's the Usher

T He is here in good time.

Coll. 45. Roland. Languinus.

R What do you say of the
Pen-knife which I bought
you three Days ago? is
it good enough?

L Yes indeed it is a very
good one; but (woe is
me poor Wretch) I had
like to have lost it.

B How now, what say you?
how came that to pass?

L As I came from abroad, it
dropt from me in the
Street.

proinde facile tibi as-
sior.

Hec haftenus.

Instat nobis aliud negotium.

Age, desinamus.

Coll. 44. Trolleanus. Bolanus.

Scin' tu quota sit hora?

Non certum scio; sed videt
instare caena tempus.

Me miserum! oblitus sum
adire matrem, quam
iuvat.

Curre, curre, opportune ve-
nies, ut cenes domi.

Recte mones; ego rogam
veniam.

Eccum hypodidasalum.

Optime adest.

Coll. 45. Roland. Languinus.

Quid ais de scalpello quod
emeram tibi nudius tertius?
us? estne satis bonum?

Imo verò est optimum
sed me miserum! penitus
absuit quin perdideram.

Eho, quid ais? quomodo
accidit?

Cum redirem foris, excidit
mihi in vico.

R When

Whence did it drop?

Out of my Sheath which I had indiscreetly left open

How did you get it again?

I set up a Siquis presently on the Gate: and after Dinner a Boy of the sixth form brought it me again

I wish they were all as faithful, that find things that are lost.

Truly there are but few that will make Restitution, if it be a thing of any value.

And yet it is particularly commanded by the Word of God.

What else? for it is a kind of theft if one keep another mans thing when it is found; if so be he knows to whom it should be restored.

But most Men think they may lawfully keep whatever they find after it be lost.

Truly they are very grievously mistaken.

But (that we may return to our former Speech) what gave you the Boy that had found your Pen-knife?

I gave him a Double and some Walnuts; moreover I commended him, and advised him in a Word or two that he should do so always.

Unde exciderat?

E thecâ meâ quam imprudenter apertam reliqueram Quomodo recuperasti.

Affixeram statim chartulam valvis januæ: Post prandium quidam puer sextæ classis mihi retulit.

Utinam omnes tam fideles essent, qui res amissas reperiunt.

Profecto pauci sunt qui restituent, si modò sit res alicujus pretii.

Et tamen id verbo Dei nominatim præcipitur.

Quidni? est enim fortè species si quis rem alienam inventam retineat; modo sciat cui reddenda sit.

At plerique putant se jure possidere quicquid amissum invenerint.

Errant illi quidem gravissimè.

Verum (ut redeamus ad incæptum sermonem) quid dedisti puero, qui scapellum tuum invenerat? Dedi sextantem, & nuces aliquot juglandes; laudavi præterea & paucis admonui idem semper esse faciendum.

L 2

R You

- R You have done very well,
for so he may be more wil-
ling to restore a thing a-
nother time if he find it.
But what if you had lost it? 55
- L I would have taken it in
good part, and have
bought me another.
- R Would you have taken it
so patiently? 60
- L Verily not without some
grief?
- R Therefore not patiently;
but I will not press you
too straitly. 65
- L We are not Divines.
- R What then?
- L Young Grammaticians.
- R And very unskillful ones
indeed. 70
- L We ought so much the
more diligently to pray
to God, that by his Go-
spel he would free us from
the Darkness of Igno-
rance wherein we have
lived, and do live as yet. 75
- R Truly we should do that if
we obey those holy Ad-
monitions, which we hear
every Day from the Ma-
ster; and oft-times from
the Preachers, the Mini-
sters of God's Word.
- L See how much the losing
of my Pen-knife hath
done us good. 85
- R Because of that, I doubly
congratulate you; first
- Rectè fecisti, sic enim
bentius reddat aliàs
quid repererit.
- Sed quid si perdidisses?
Æquo animo tulissem,
mihi emissem aliud.
- Itane æquo tulisses animo
Certe non sine aliquâ
lestiâ?
- Non igitur æquo animo
sed nolo te arctius urgen
- Non sumus *Theologi*.
Quid ergo?
Grammaticuli.
Et quidem impertiti.
- Tanto diligentius De-
precari debemus, ut
Evangelium suum nos
beret ab ignorantia tem-
bris, in quibus versati
mus & adhuc versamur
- Id verò faciemus si sanctis
admonitionibus par-
temus; quas audimus quod
tidie à præceptore; Scilicet
pe à concionatoribus,
vini verbi administrantur
- Vide quantum profuerit
nobis Scalpelli mei
missio.
- Ob eam rem tibi dupliciter

that I have bought it
well for you ; and second-
ly you have found it as
it is after it was lost.

I thank you, my Rowland. 90

But the thanks and praise
be to our heavenly Father.
Amen.

Coll. 46. Mercarius. Calvin.

Methinks you are not oc-
cupat=busie.

Indifferently.

What if you mend me two
or three Pens ?

It may suffice you if I mend
one for the present.

Are they new ones ?

They are new ones indeed ;
but ready for the mend= 10
ing.

For I have already shabed
them ; I have cut off the
tops. and pull'd off the
feathers. 15

Let me see them : truly
they are exceeding good
ones, and very fit to
write withal.

How know you that ? 20

Because they have a large
quill, hard and shining :
for those that are soft
and have a shorter quill
are not fit to write 25
withal. (well.

I am glad I bought them
That is not amiss ; but for

ter congratulor ; pri-
mum quod tibi recte e-
merim ; deinde quod
amissam recuperaveris.

Habeo tibi gratiam, mi
Rolande.

Quin patri nostro cœlesti
sit laus & gratiarum actio.
Amen.

Coll. 46 Mercarius. Calvinus.

Mihi non videris nimis oc-
cupatus.

Mediocriter.

Quid si mihi exacuas duas
aut tres pennas ?

Satis sit tibi, si unam acu-
ero in præsentia.

Suntne novæ ?

Novæ quidem ; sed paratæ
usque dum acuantur.

Jam enim levigavi ; caudam
rescidi, detraxi plumulas.

Ostende : profectò sunt op-
tima, & ad scribendum op-
tissima.

Unde istud nosti ?

Quia sunt caule amplo, fir-
mo & nitido ; nam mol-
les & quæ caulem habent
breviorem, parum sunt ad
scribendi usum utiles.

Gaude me utiliter emisse.

Non abs re ; sed quanti ?

how much bought you 'em?

M I gave two farthings (or Doits) for these three.

C Then you bought them for two Deniers (or Pennies or neghen Mankers) apiece.

M The Matter is apparent.

C It is but a small rate considering the goodness of the Commodity. (them?)

Of whom did you buy

M Of a certain Pedlar.

C They are sold severally, and not so good by this Town Merchants for Doubles apiece.

M And yet they are sometimes bold to say they cost them more at Lyons.

C That is commonly the custom of Merchants; for they get no Profit, unless they lye abundantly; as Cicero saith.

M But go to, that I may stay you no longer, let us mind what we have in hand.

C I shall have dispatch'd presently; mind me diligently that you may learn once.

M I look very intentively; but I had need of a little longer time.

C That then shall be done in my Chamber, if you will come and see me at any

M At what time? (time.

Pro his tribus dedi quod drantes duos.

Singulas igitur binis emisti denariolis.

Res apparet.

Est vile pretium pro rei bonitate.

De quo emisti?

De quodam circumforaneo.

Apud hujus oppidi mercatores singulae & quidem minus bonae venduntur sextantibus.

Et tamen audent interdum dicere pluris sibi constare Lugduni.

Ea fere est mercatorum consuetudo; nihil enim proficiunt, nisi admodum mentiantur; ut ait Cicero.

Sed age, ne te diutius remorer, agamus quod instat.

Cito expediero; aspice me diligenter ut discas aliquando.

Aspicio intentis oculis; sed mihi opus esset spatium paulo longiore.

Istud ergo fiet in cubiculo, si quando me velis invisere.

Quo tempore?

C After

After the giving over the
School, that is, at nine a
Clock in the Morning, or
four in the Afternoon.

Now you have two Pens,
well fitted (unless I be
deceived) for your Use.

You shall keep this third
safe and sound for you a-
gainst another time.

Take it you, if you please.

No, but keep it for your
self; I have enow brought
me from home.

I give you all possible
Thanks; fare you well.

God keep you in Safety.

But heark you, do not
spare for my labour at
any time.

Do you also make use of
me and any thing that be-
mine, if need be, as well
as I do.

Again farewell.

Coll. 47. Puteanus. Buerla.

Whence came you even
now?

Out of the Kitchen.

What went you thither
for?

To warm my self.

I believe, you had rather
be in the Kitchen, than in
the School; had you not?

Post scholæ missionem, hoc
est horâ nonâ matutinâ,
vel quartâ pomeridianâ.

Nunc habes duas pennas
recte (ni fallor) in usum
tuum accommodatas.

Hanc tertiam in aliud tem-
pus tibi integram ser-
vabis.

Accipe tibi, si placet.

Quin tibi serva; domo ad-
feruntur mihi satis mul-
tæ.

Ago tibi quas possum gra-
tias; vale. (Deus.

Incolumem te conservet.

Sed heus; ne parcas unquam
labori meo.

Tu quoque ~~me~~ *me & rebus*
meis vicissim utere, si quid
opus fuerit.

Iterum vale.

Coll. 47. Puteanus. Buerla.

Unde veniebas modo?

E culinâ.

Quid illuc iveras.

Ut me calefacerem.

Tu me calefacerem.

Tu, credo, libentius es in
culinâ, quam in Scholâ;
nonne? L 4 F

B No wonder; there is no
Fire in the School, as
there is in the Kitchin.

P Go thy way, thou art wise
enough.

B I wish I were as wise in
holy things, as in the
Care of my Body.

P See you get wisdom.

B How?

P By Study, Care, Labour,
and Diligence.

B I am not sparing of my
labour.

P You do well, but we must
tarry a time, in the Con-
tinuance whereof all
things are done; in the
mean time we must pray
to God daily.

B You advise me fair; I wish
he would promote our
Studies to the Glory of
his Name.

P He will do it, if we go on
diligently to worship him.

Coll. 48. Puteanus. Capusius.

P What are you musing with
your self, Capusius?

C I would willingly go home,
that I may recreate my
self a little these few
Days with my Mother.

P What hindreth that you
cannot go?

Nihil mirum; in Schola
non est ignis, sicut in cu-
linâ.

Abi, sapias.

Utinam tam saperem in
divinis rebus, quam in
curâ corporis.

Fac sapias.

Quomodo?

Studio, cura, labore, & di-
ligentiâ.

Non parco labori.

Recte facis; *sed est tempus
expectandum, cujus pro-
gressu fiunt omnia; in-
terim precandus est Deus
assiduè.*

Bene mones; ut utinam stu-
dia nostra promoveat in
gloriam sui nominis.

Id faciet, si pergamus eum
colere diligenter.

Coll. 48. Puteanus. Capusius.

Quid tecum cogitas, Capusius?

Libenter irem domum, ut
me his diebus parumper
recrearem cum matre.

Quid obstat quô minus
eas?

C The

C The Master will not give me Leave.

P He takes a better Order for you than you are aware of.

C How?

P For in the interim you would lose much time, and when you come again you would be sorry.

Do not I say true?

C Indeed it is so.

P Tarry then, if you be wise.

C I will take your counsel. because I think it is good.

P I would not willingly give you bad counsel.

C And I wish what I persuade you to, may succeed well with you.

P I hope it will do so, God willing.

Coll. 49. Martialis. Blancus.

M How much Money have you?

B A Farthing $\frac{1}{2}$: but how much have you?

M Not so much.

B How much then?

M But one Farthing.

B Will you lend it me?

M I have need of it.

B For what Use?

M To buy Paper.

Præceptor non vult permittere.

Melius, tibi consulit, quam ipse putas.

Quomodo?

Nam interea perderes multum temporis, & quum rediisses tibi doleret.

Nonne verum dico?

Profectò sic est.

Mane igitur, si sapias.

Parebo tu consilio, quia mihi rectum videtur.

Nollem sciens malum tibi consilium dare.

Atque utinam quod suadeo, succedat tibi prospere.

Spero ita fore, Deo volente.

Coll. 49. Martialis. Blancus.

Quantum habes pecuniæ?

Assem cum semisse: tu vero?

Non tantum.

Quantum igitur?

Unicum assem.

Vis mihi dare mutuo?

Est mihi opus.

In quem usum?

Ad emendam chartam.

- L I will give it you again to-
Day.
- M You should have said with-
al, by the Help of God.
- B So the Master teacheth us
out of God's Word; but
I cannot use my self to it.
- M See you do use your self
to it.
- B How shall that be done? 20
- M If you oft consider, that
we do depend upon God,
that we can do nothing
without his Help.
- B You give me good Counsel. 25
- M Such as I would have to
be given me.
- B But (that we may return
to our purpose (will you
lend me that Farthing? 30
- M I wonder that you ask to
borrow, that have more
than I.
- B There is a Scholar that
comes this way, that of- 35
fers a Book to sell.
- M And what then?
- B I had a mind to buy it; be-
cause he offers it cheaper
than our Bookseller. 40
- M Take it; but, I pray you
how will you restore it
so quickly?
- B After Supper I will go
home, and beg it of my 45
Mother.
- M What if she will not give
it you?
- Hodie reddam tibi.
- Addendum fuit, Deo ju-
vante.
- Sic docet præceptor ex
verbo Dei; sed non possum
assuefacere.
- Fac assuescas.
- Quomodo id fiet?
- Si sæpe cogites, nos à Deo
sic pendere, ut nihil pos-
simus sine ejus auxilio.
- Bonum mihi das consilium.
- Quale mihi dari velim.
- Sed (ut ad propositum re-
deamus) dabis mutuò i-
stum assem.
- Miror te mutuò petere qui
plus habes quam ego.
- Est quidam Scholasticus
hâc transiens qui librum
venalem ostentat.
- Quid tum?
- Cupiebam emere; quia
vilius indicat, quam nostræ
Bibliopola.
- Accipe; sed, quæso, unde
tam citò reddes?
- A cœnâ ibo domum, ut à
Matre petam.
- Quid si dare nolit.

She will not stand upon
it, when I shall shew
her the Book.

Coll. 50. Montanus.
Eusebius.

How old are you?

Thirteen, as I have heard
my Mother say; but how
old are you?

Truly I am not so old.

How old then?

I want one Year of you.

You are twelve Years old
then.

It is an easy thing to guess.

But what Year is your
Brother going on?

The fifth.

What say you? he can talk
Latin already.

Why do you wonder at it?

we have ever a School-
master at home, that is
both learned and diligent;
he doth teach us to speak
Latin; he speaks nothing
in English, unless it be for
Explication sake of some-
thing; moreover we dare
not speak to our Father,
unless it be in Latin.

Do you never speak Eng-
lish then?

Only with my Mother, and
that at a certain Hour,

*Nihil cunctabitur, cum li-
brum ostendero.*

Coll. 50. Montanus.
Eusebius.

Quot annos habes?

Tredecim, ut à matre ac-
cepi; tu vero?

Equidem non tot habeo.

Quot igitur?

Deest unus.

Sunt ergo duodecim.

In promptu est ratio.

*Sed frater tuus quotum
agit annum?*

Quintum.

*Quid ais? jam Latine lo-
quitur.*

*Quid miraris? semper ha-
bemus domi pædagogum
& doctum & diligen-
tem; & semper nos La-
tine loqui docet; Nihil
Anglicum effert, nisi a-
liquid declarandi causâ;
quinetiam patrem non
audemus, nisi Latine al-
loqui.*

*Nunquam igitur Anglice
loquimini?*

*Solum cum matre, idque
certâ quadam horâ, quum
when*

when she bids us to be called to her. (mily?)

E What do you with the Fa-

M We have seldom any Speech with the Family, 40 and that only, as they pass to and fro, and yet the Servants themselves speak to us in Latin.

E What do the Maids? 45

M If at any time we have need to speak with them, we make use of the vulgar tongue, as we are wont to do with my Mother herself. 50

O happy Boys ye, that are taught so diligently!

E Thanks be to God, by whose

M Blessing we have a Father 55 that takes care we should be so rursouly taught.

E Certainly the Praise and Honour of that matter is due to our heavenly Father alone. 60

M But what do we?

E Now I hear the bells a calling.

M Let us make haste then. 65

Coll. 51. Sylvius. Lewis.

S Tell me do you look so heavily upon it, Lewis?

L I am sick.

S What Sickness is it?

Illā nos ad se vocari jubet.

Quid agitis cum familia?

Cum familiā rarus est nobis sermo, & quidem tantum in transitu, & tamen famuli ipsi nos Latine alloquuntur.

Quid Ancillæ?

Si quando usus postulat, ut eas colloquamur, utimur sermone vernaculo, ut solemus cum ipsa matre.

O vos felices, qui tam diligenter docemini!

Est Deo gratia, cujus dono patrem habemus qui curet nos tam accuratè erudiendos.

Certè ejus rei laus & honor unico cœlesti patri debetur.

Sed quid agimus?

Nam audio recitari catalogos.

Ergo festinemus.

Coll. 51. Sylvius. Ludovicus.

Quid tristis es, Ludovice?

Ægroto.

Quid morbi est?

L I

ari jubet.

familia?
s est no-
dem tan-
& tamen
s Latine

stulat, ut
r, utinam
o, ut so-
matre.

i tam di-
ini!
jus dono
s qui cu-
ratu er-
s & ho-
sti patri

catalogo.

adovicus.

ovice?

L I

I know not.
But nevertheless, is your
Sickness troublesome to
you?
Not very much, I thank
God.

What pains you?
My Head.
What? all your Head?
No indeed.
What part then?
I cannot tell the Name of
it.

Is it the Crown of your
Head?

It is not.
What then? whether the
Fore-part or the Hinder-
part of the Head?

This part of the Head be-
fore.

It is the Fore-part of the
Head then.

What shall I do then?
Rest you, and you will be
well by and by.

For so I have heard of my
Mother, that there is no
presenter remedy for
Head-aches than rest.

But there are sundry Dis-
eases of the Head.

And perhaps sundry reme-
dies; but what is more
easy than to try that
which I told you?

I hope, It will not hurt
me to make trial.

Nescio.
Sed tamen estne gravis
morbus.

Non admodum, gratia Deo.

Quidnam tibi dolet?

Caput.

Quid? totumne caput?

Non certé.

Quæ pars igitur?

Nescio nomen.

Estne vertex?

Non est.

Quid ergo? utrum sinci-
put an occiput?

Hæc pars anterior.

Est ergo sinciput.

Quid igitur faciam?

Quiesce, bene mox sanus eris.

Sic enim à matre accepi,
*nullum esse præsentius re-
medium capitis doloribus
quam quietem.*

Atqui varii sunt morbi
capitis.

Et varia fortasse remedia;
sed quid est facilius
quam id tentare, quod
dixi tibi?

*Experiri quidem nihil (ut
spero) nocebit.*

But

- But where shall I rest ?
 S At your House in Bed.
 L My Mother will not let me.
 S Yes, if you say you are not well.
 L But she will think that I dissemble.
 S It may be so ; but why do you doubt to make Trial ?
 L It is good Counsel.
 S Make use of it, if you will.
 L I shall truly.
 S Indeed, if you be wise.
 L But one thing remains.
 S What is it ?
 L I must get leave of the master.
 S Go to him and ask.
 L What if he will not give it me ?
 S Yes, he will grant it you very easily.
 L How know you that ?
 S Because he is apt enough to believe us, except them that have sometimes deceiv'd him.
 L I never deceived him to my Knowledge.
 S Go confidently then.
 L Now I go.
 S But do you hear, first be- think you what you are to do, that you may not make a *Sauus* as you speak.
- Sed ubi quiescam ?
 Domi vestrae, in lecto.
 Mater non sinet.
 Imò, si dixeris te ægrotare.
 Atqui me putabit simulare.
 Fieri potest; sed quid dubitas periculum facere ?
 Bonum consilium.
 Uttere, si vis.
 Faciam profectò.
 Enim-verò, si sapias.
 Sed unum restat.
 Quid est ?
Impetranda à præceptore vicia.
 Adi & pete.
 Quid si nolit dare ?
 Imò, facillimè.
 Quis scis istud ?
 Quia satis est credulus nobis, nisi qui aliquoties illum fefellerunt.
 Nunquam sciens illum fefelli.
 Ito igitur fidenter, Nunc eo.
 Sed heus, meditare quid sis acturus, ne forte loquendo hæreas.

You advise me well;
I will not come unpro-
vided.

Coll. 52. Paul, Timothy, and
Solomon the Judge.

Timothy, you come to me
at a Wish; I sought
somebody to strive with
me; but they all run to
strive who can play; 5
but what say you?

What should I rather chuse
than to strive peacea-
bly with you about our
Studies?

But what Subject do you
desire to strive about?
About repeating Tully's
Epistles?

I had rather about Cato. 15

Why so?
Because I want some Les-
sons to get by heart out
of Tully.

For you know I have been 20
sick almost two Weeks.

I do remember it.

Would you have us say
then the second Book of
moral Distichs? 25

It is too long for this
Hour.

Why so?

Because we must play some
while, that we may exer- 30

Bene mones;
Non accedam imparatus.

Coll. 52. Paulus. Timothe-
us. Solomon Judex.

Optatus mihi ades, Timo-
thee; quarebam qui me-
cum certate vellet; sed
omnes ad lusus certa-
men currunt; tu vero
quid ais?

Quid ego malim quam te-
cum de nostris studiis
pacifice contendere.

10 Sed quid petis certandi ar-
gumentum? an de repe-
tendis Ciceronis Epistolis?

15 Malo de Catone.

Quamobrem?

Quia restant mihi ediscen-
da aliquot prælectiones
de Cicerone.

20 Scis enim me ægrotasse
fere duas hebdomadas.

Memini.

Vis igitur dicamus secun-
dum librum moralium
distichorum? 25

Est longus nimis in hanc
horam.

Quid ita?

Quia nobis aliquandio lu-
dendum est, ut corpus ex-
cise

- cise our Body to perceive Health.
- P Let us say the third Book then, because it is the shortest. 30
- T But I will have some body to be judge.
- P Solomon is here ready at hand, who doth follow me for that purpose. 35
- T Solomon, will you hear us then?
- S What are you to say?
- T The third Book of Moral Distichs. 40
- S Will you not say by turns one unto another?
- T Yes, either of us his Distich.
- S But (that you may not 45 mistake our selves, Boys, I will not hear you as a Judge.
- P Why not?
- S Lest perhaps the one of my 50 Friends be offended with my Censure.
- T Wherein then will you be a Helper to us?
- S I will diligently mark both 55 your Mistakes in a little Paper, and afterwards you shall carry them to the Master to know his mind.
- T What shall be done then? 60
- S He shall adjudge the victory and the reward, to whether he shall think good.
- erreamus ad valetudinem conservandam.
- Dicamus ergò librum tertium, quia est brevissimus.
- Sed Judicem volo.
- Præsto est Solomon, qui me ob eam rem sequitur.
- Vis igitur, Solomon, audire nos?
- Quid dicturi estis?
- Tertium librum Moralium Distichorum.
- Nonne alterni dicetis?
- Scilicet, suum uterque Distichum.
- At pueri, (ne erretis) nolite vos audire tanquam Judex.
- Cur non?
- Ne forte meâ sententiâ alteruter amicorum offendatur.
- In quo igitur nobis erit adjutor?
- Norabo in chartulâ diligenter utriusque lapsus deinde referetis ad præceptotem.
- Quid tum fiet?
- Ille, utri videbitur, & victoriam & præmium adjudicabit.

You will be only our witness then.

I mean so.

Truly I think it would be a very good course.

And I like it passing well.

But there is one thing behind.

What is that?

Will you besides your apparent faults, have your ticks or stammering noted?

So the Master's Orders about this matter do require.

Give me a book in my hand, that I may be more sure to observe.

Take my book.

Shall I begin?

It is but fair, because I dared you.

Solomon hear me, I pray, but diligently.

But do you have a care you say not negligently.

Reader, if thou this Verse away wouldst bear,

These Rules of living well be sure to hear.

With learning store thy mind, cease not to learn;

Without it none can life from death discern.

Eris igitur nobis tantum testis.

Sic intelligo.

Optima sane videtur mihi ratio.

Mihi quoque valde probatur.

Ad unum restat.

Quid est?

Vultisne præter lapsus manifestos, *hesitationes* etiam notari?

Sic volent præceptoris leges super hac re.

Date mihi librum in manum, ut certius observare possim.

Tene meum.

Incipiamne?

Æquum est, quia tua me provocatus es.

Audi, quæso, Solomon, sed diligenter.

Tu vero cave dicas negligenter.

Hoc quicumque velis carmen cognoscere, Lector,

Hæc præcepta feres quæ sunt gratissima vitæ.

Instrue præceptis animum, hæc discere cesses;

Nam sine doctrina vita est quasi mortis imago.

M

T Thou

T Thou shalt get Good by't;
but if thou it scorn,
Thou mak'st thy self, not
me that write, forlorn.

P When thou liv'st well, *mind* 95
not what leud Folk say.
It is not in our Pow'r
their Tongues to sway.
And thus they go on to the
End of the Third Book. 100

Coll. 53. *Denys.*
William.

D You are welcome home,
William; when came you
out of the Country?

G Yesterday Afternoon.

D What did your Mother?

G As she took me along with
her, so she brought me
me back.

D Did she not come on horse-
back?

G Yes, and that of an am-
bler too.

D But what did you?

G Do you ask me what?

I was her foot-bop.

D Was not the toil of the
journey troublesome to
you?

G There was no way trouble-
some to me, I had such
a mind to return to the
City.

*Commoda multa feres;
autem spreveris illud,
Non me scriptorem, sed te
glexeris ipse.*

*Cum recte vivas, ne
verba malorum.*

*Arbitrii nostri non est
quisque loquatur.*

*Sic pergunt ad finem
que libri tertii.*

Coll. 53. *Dionysius.*
Gulielmus.

Gratulor tibi reditum
lielme; quando re-
rure?

Heri post meridiem.

5 Quid Mater?

Quemadmodum illam
cum duxerat, ita red-

Nonne venit in equo?

10 Et quidem tolutarius.

Tu vero?

Quid rogas?

15 Eram illi a pedibus.

Non tibi fuit mole-
stinis?

20 Nulla mihi fuit via
is, adeo erat juct
Urbem reditio.

The Fumes of the Furnace
offend my Head, which is
otherwise crazy enough.
Whence it comes to pass
that I am soon troubled
with the Head-ach.

I have been so too some-
times; but I have used
my self by little and lit-
tle to abide the Incon-
veniences of the Stove.

And I shall (I hope) use
my self; but it is better
to do that in the After-
noons when so great Heat
shall be abated.

But now it is not time to
play the Philosopher here
any longer; for my teeth
batter with cold al-
ready.

Coll. 56. Stratanus.
Theobaldus.

Are there any Trees in
our Garden?
I have a Garden near
the City, in which are
herbs which we eat eve-
ry Day; and besides
there are two Orchards
in our Ground set with
several Trees.

Vapores scilicet tentant
mihi caput, quod alloquin
infirmum satis habeo.

Unde fit ut facile ex capite
laborem:

Ego quoque sic aliquando
fui; sed paulatim assue-
feci me ad ferenda hy-
pocausti incommoda.

Et ego (ut spero) me as-
suetafaciam; verum id
præstat fieri horis pome-
ridianis, ubi tantus æstus
deferbuerit.

Sed nunc tempus non est
hic Philosophandi diu-
tius; jam mihi dentes fri-
gore crepitant.

Coll. 56. Stratanus.
Theobaldus.

Quæ sunt arbores in horto
vestro?
Hortum habemus subur-
banum, in quo sunt olera
quibus vescimur quoti-
die; præterea sunt in
fundo nostri bini horti
variis Arboribus confiti.

S What Herbs have you in ¹⁰ In horto quæ sunt olera
your Garden?

T My Mother can better an-
swer you touching this
Matter. For she is often
there, either to sow or to ¹⁵
weed, or to get something

S Yet tell me the Names of
some Herbs.

T It would do you but a little
good to reckon you up ²⁰
the Names, unless you
saw the things themselves

But let us go about the
Business in hand.

S May you go when you ²⁵
please?

T I may indeed, with my
Mother's Leave.

S I pray thee, see that she
may give thee Leave; ³⁰
but on that Condition,
that you take me along
with you.

T That shall quickly be
done; do but tarry for ³⁵
me here. I will come
back again presently.

S What if she be not at
home?

T Yet I will come and tell ⁴⁰
you this.

S God speed you well.

De hoc Mater melius re-
spondere posset. Nam
lic sæpe versatur, aut
rendi causa, aut sarrien-
di, aut aliquid colligend-
Sed tamen dic mihi aliquo-
lerum nomina.

*Parum prodesset nomina
recensere, nisi res ipsas
videres.*

Quin eamus in rem presen-
tem.

Potes ire quando libet?

Possum quidem, Matre per-
mittente.

Fac, amabo, permittat; sed
ea lege, ut me tibi comi-
tum assumas.

Id facillimè fiet; tantum
me expectes, mox rediero.

Quid si ea domi non est?

Tamen hoc tibi renuncie-
bo.

Bene vertat Deus.

He doth give me some indeed sometimes, but over-sparsingly.

He is covetous then.

That doth not follow.

What doth hinder him then that he doth not allow you Money?

Poverty; besides, when I ask him, he wonders that we need so many Books

That is no Wonder, especially seeing he is poor; but in the Interim, have a good Heart, and do not trouble your self. I pray you.

I will endeavour that my Father may help you.

He is willing to bestow on the Poor, especially those, whom he thinks to be given to Books.

Copy I, if God shall give me by thy means!

He will help you; do you in the mean

time pray unto him diligently, that he would

direct my Father's Mind towards you.

Advise me well; for I have often heard of holy Sermons)

God alone that rule and governe the

Dat quidem, sed parce nimis.

Est igitur avarus.

Non sequitur.

Quid igitur impedit, quo minus pecuniam tibi suppeditet.

Paupertas; præterea, quum peto, miratur tot nobis opus esse libris.

Nihil mirum, præsertim quum sit pauper; sed interim, esto animo bono, nec te afflictes. quæso.

Dabo operam, ut te juvet pater meus.

Libenter enim largitur pauperibus, præsertim iis quos novit bonarum literarum studiosos esse.

O me felicem, si tua opera me Deus adjuverit!

Juvabit, ut spero: sed tu interim precare illum diligenter, ut mei patris animum erga te affectum reddat.

Recte mones; nam (ut sæpe audi vi è sacris concionibus.)

Solus est Deus qui hominum corda gubernat ac dirigit.

A It is just so.

B Farewel, good *Antony*, thou
hast revived me.

A And farewel thou also,
Bernard.

But I pray thee tell me
how much mony want
you?

B If I had two Shillings, I
should have enough for
the present.

A Hold your tongue; you
shall find God ready to
help you to Morrow, I
hope.

Coll. 55. *Philip. Vultherius*.

P Whither are you going

V Into the Stove. (now?)

P Why so?

V Is such a Question to be
asked? do you not feel
the cold?

P What one of a Hundred
is there that doth not
now feel it when it is
so bitter?

But I had rather warm my
self in the Kitchen.

V But the Master hath for-
bid it.

P I know that well enough;
but I will ask Leave.

V Why will you not warm
your self in the Stove.

Ita res habet.

Vale, mi Antoni, qui mihi
animum reddidisti.

Tu quoque, *Bernarde*, vale

Sed dic mihi, quæso, quan-
tum nummorum tibi opus
est?

Si duos haberem decusses, a-
bunde mihi esset in pre-
sentia.

Tace, cras (ut spero) di-
vinum auxilium senties

Coll. 55. *Philip. Vultherius*.

Quo nunc is?

In Hypocaustum.

Quid eo?

Hocine rogandum est
non frigus sentis?

Quotusquisque nunc non sen-
tiat, quum sit adeo acer-
bum?

Sed ego malim me in co-
linâ calefacere.

Atqui præceptor vetuit.

Non ignoro; sed rogabo
veniam.

Cur non vis in Hypocausto
calefieri?

P Th

Why do you ask?

I was loth to come on
Horse-back.

How far is your Country-
House off hence?

Four miles; and those not
very long ones neither.

But enough concerning
your Return.

Let us now do something
else.

Have you been mindful of
ur Promise.

you come again emp-
?

ve brought as many
rapes as I could.

many then?

ittle Hand-basket full.

o! a little Basket full!

no body, but your self
then?

for us two.

What! so little for two?

the strength of my little

body was able to carry

no more.

But if I had been strong, I

would have brought as

many as an ass could

carry.

For my Mother was wil-

ling to give me Leave.

How could I wish that I

had been there?

And my Mother wanted

ou exceedingly,

Quid quæris?

Noluisssem eques venire.

Quantum distat hinc villa
vestra?

Quatuor milliaribus; iisq;
non admodum longis.

Sed jam fatis de reditu.

Nunc aliud agamus.

Fuistine memor promissi
tui?

Num rediisti vacuus?

Attuli uvarum quantum
potui.

Quantum igitur?

Quasillum.

Hui! Quasillum!

Tibi igitur uni?

Imò, nobis duobus.

Quid! duobus tantillum.

Non poteram ferre amplius
pro viribus corpusculi mei.

Quid si robustus essem,
asini onus asportassem.

Mater enim facile permit-
tebat.

Quam vellem adfuisse!

Ego & mater te plurimum
desideravimus.

But have a good heart
for she hath left a Ser-
vant in the Country, who
will come loaden with
a very great Basket-full; 50
and then she will give
you good Store.

D Aha, now you say as I
would have you, my
William. 55

G Let us go home to our
House.

I hope you shall see our
Basket to-bote yet.

D O fine Boy! 60
For I had a mind to go to
salute your Mother,
whom I love very well.

G Truly you shall do a thing
that will be very accep- 65
table to her.

D Let us go then.

Coll. 54. Antony. Bernard.

A What are you musing on
here all alone?

B I bewail my Misery.

A What Misery is it that
troubles you?

B Woe is me, poor Boy! see
we have changed our
Form, and I have no
Money to buy Books.

A Dost not your Father give 10
you some?

Sed esto bono animo! ea reli-
quit famulum ruri, qui
amplissima corbe onus-
tus veniet; tum illa tibi
dabit affatim.

Aha, nunc optate loqueris
mi Gulielme.

Eamus domum ad nos.

Videbis *quasillum* nostrum
adhuc ut spero) *integrum*

O lepidum caput!
Nam & cupiebam ire sala-
tatum matrem tuam, mi
hi charissimam.

Profecto illi gratissimum
feceris.

Eamus igitur.

Coll. 54. Antonius. Bernard.

Quid hic solus cogitas?

Deploro meam miseria
Quanam te afficit miseria

Heu me miserum! ego
mutavimus classem, non
est mihi pecunia ut
libros emam.

An non tibi dat pater?

- R Truly very mild.
 Q But (that we may hold to the Matter) what will you do with that Money?
 R I will buy Books, and other 35
 Necessaries.
 Q Can you lend me some?
 R I can, if you want it.
 Q Except I needed, I would 40
 not ask.
 R How much would you have of me?
 Q Five Pence.
 R Take it. 45
 Q A kind heart indeed!
 R There is not a true friend but he that helpeth his friend in time, if so be he have wherewithal to 50
 help him.
 Q A true friend (as the Proverb saith) is tried in a doubtful matter.
 R When will you restore 55
 what you have borrow'd.
 Q As soon as ever my Father shall come into this City.
 R When do you hope he will come? 60
 Q The next Market-day, to wit, the eighth Day of October.

Coll. 60. The Master. The Boy.

- P At what a Clock did you

Certè mitissimum.
 Sed (ut ad rem) quid facies ista pecunia?

Emam libros, & alia mihi necessaria.

Potesne mihi aliquid mutuum dare?

Possum, tibi modò ages.

Nisi egerem, non peterem.

Quantum vis à me accipere?

Quinque asses.

Accipe.

O verè amicum animum?

Amicus verus non est, nisi qui amicum juvat in tempore, si tamen habet unde juvet.

Amicus certus (ut est in proverbio) in re incerta cernitur.

Quando reddes mutuum

Ubi primum pater in hanc urbem venerit.

Quando venturum speras?

In mercatu proximo, nempe ad octavum diem Octobris.

Coll. 60. Pædagogus. Puer.

Hodie manè quora hora awake

awake to Day Morning?

Pu Before Day; I know not at what a Clock.

P Who awaked you?

Pu He whose turn it was to call us up this morn^g, came with his Lanthorn; he knockt soundly at our chamber-door; one opened it; he that called us up lighted our Candle; he called upon us aloud; all awaked.

P Tell me in order, what you did from that time till Breakfast was ended.

Do ye, Boys, hearken and mind diligently, that ye may learn to imitate this your School-fellow.

Pu I awaked; I got out of Bed; I put on my Coat with my Doublet; I sate upon the Foot-stool; I took my Breeches and my Stockings; I put on both.

I dicto on my shoes;

I tied my breeches to my doublet with my points;

I tied my Stockings about my legs with my garter;

I girded me about with my girdle;

I comb'd my head carefully;

I put on my cap;

I put on my Gown; then I went out of my Chamber, and came down below.

expergefactus es?

Ante lucem; quota hora nescio.

Quis te expergefecit?

Venit excitator hebdomadarius cum laterna sua; pulsavit duriter ostium cubiculi; quidam aperuit; excitator accendit nostram lucernam; clara voce inclamavit; experrecti sunt omnes.

Narra mihi ordine, quid geris ex illo tempore ad finitum jentaculum.

Vos pueri auribus atque nimis diligenter attendite, ut discatis hunc vestri condiscipulum imitari.

Experrectus sum; surre lecto; indui tunicam et thorace; fedi in scallio; accepi femoralia et tibialia; utraque in-

Calceos calceavi;

Femoralia ligulis astrinxiraci;

Tibialia periscelide ligavi per crura;

Cingulo me praecinxi;

Caput diligenter peruxi.

Aptavi capiti pileolum;

Togam indui; deinde gressus eubiculo, descendi infra.

What exprefs Command
do you tell me of?

Do you not know, that he
hath forbidden any one
to write for another 30
without his Leave?

I remember it very well;
but how fhall he know
this?

Do you ask? when he calls 35
our Writing to Account
to mend it, then I fhall
be catch'd: for he knows
my Hand.

Befides we muft neither 40
roze, nor tell a lie.

We are forbidden both by
the Word of God.

What fhall I anfwer the
Mafter then, when he de- 45
nies that I have writ
thofe things?

I hope the matter will ne-
ber come to that pafs.

I will not undergo fo 50
much danger for all thy
hoping.

Lie upon it, you are too
faint-hearted, you will
neber thrive. 55

But you perhaps are more
adventuresome.

Do you write as much as
you will; I will get me
to my Play. 60

Get you gone, I pray you;
I had writ one Side al-
ready, if you had not
hindered me.

Quod edictum mihi nar-
ras?

Nescis eum vetuiffe, nequis
fine permiffu ejus alteri
fcribat?

Id ego probe memini; fed
unde hoc fciet?

Rogas? quum emendandi
caufa fcripturae rationem
exigit, tum captus ero:
novit enim manum me-
am.

Præterea, neque fallendum
eft, neque mentiendum.

Verbo Dei utrumque veta-
mur.

Quid ergo respondeam
præceptorî, quum ille
negarit me ifta fcripiffie?

Non eo res evadet, fpero.

*Nolo tua fpe tantum fubire
periculum.*

*Vah, nimium timidus es,
numquam rem facies.*

At tu forfan audacior.

Tu igitur fcribe quantum
voles; ego ad ludendum
me conferam.

Abi quæfo; jam unam pa-
ginam defcripiffiem, nifi
me interpellaffes.

F But

Coll. 57. *Præpositus.*
Caulonius.

I received Money of my
Father to Day, if perhaps
you have need of any.
I need none now; but yet
I thank you very heartily 5
that out of your Liberali-
ty you offer me a Kind-
ness of your own Accord.
For what one among a
thousand is there that 10
do it?
I think but a very few; yet
you have often invited
me with your Kindnesses.
Those have been so small, 15
that they are not worth
the speaking on.
That is no small Kindness,
which is done with a very
good will. 20
I wish we could so prize
God's Benefits towards
us, as we use to do Men.
He grant that we may
more often and more di- 25
ligently busy our selves
with that Consideration.
Truly that is necessary, if
we will have more of-
ten Experience of his
Bounty. 30

Coll. 57. *Præpositus.*
Caulonius.

Hodie pecuniam à Patre
accepi, si tibi forte est
opus.

Nihil nunc opus est mihi:
sed tamen gratiam habeo
maximam, quod pro tua
liberalitate ultrò mihi
offers beneficium.

*Quotus enim quisque id fa-
ciat?*

Credo paucissimos; tu me
tamen non semel benefi-
ciis provocasti.

*Adeo parva illa fuerunt, ut
non sint commemoratione
digna.*

*Non est parvum beneficium,
quod ab optimâ voluntate
profectum est.*

Utinam Dei erga nos bene-
ficia tam expenderemus,
quam solemus hominum.

Faxit ille, ut in ea cogita-
tione nos exerceamus, &
sapius & diligentius.

Illud profectò necesse est,
si volumus ejus benigni-
tatem sapius expiri.

Coll.

Coll. 58. *Fatonius.*
Barbarius.

- F What are you doing ?
 B I am writing.
 F What are you writing ?
 B I am writing out the Master's Dictates.
 F What Dictates ?
 B Yesterday's.
 F What ? was not you there ?
 B Yes, I was there ; but I could not overtake the Master as he dictated.
 F What hindred you ?
 B Because I did not sit well enough.
 F Came you too late then ?
 B Just so.
 F Let me see your Note-book ; I will write it for you.
 B What shall I get by that ?
 F I shall have writ it out sooner than you ; and afterwards we shall play together, as our Master hath granted us Leave.
 B Give me your Book, I say.
 B Truſt I would do it with all my heart ; but I dare not.
 F What are you afraid on ?
 B The Master's expreſs Command.

Coll. 58. *Fatonius.*
Barbarius.

- Quid agis ?*
Scribo.
Quid ſcribis ?
Deſcribo dictata præceptoris.
 5 *Quænam ?*
Heſterna.
Quid ? non aderas ?
Imo aderam ; ſed non poteram Magiſtrum dictantem aſſequi.
Quæ res & impediēbat ?
Quod ſatis commodè non ſederem.
Veneris ergo ſeri
Iſtud eſt.
Cedo commentarium ; ego met tibi
Quid faciam lucri ?
 20 *Ego citius quam cripero ; poſt unâ, ut conceſſitor.*
 25 *Da, inquam, libellum*
Libenter id quidem facio
ſed non audeo.
Quid times ?
Edictum præceptoris
 F

Go on therefore to tell the rest in order.

Whilst we are in making an end of our Breakfast, the second peal rings; every one takes his Books; we go into the common hall;

The Bills of every Form are called as the custom is.

They that are there, answer to their name;

I make answer too;

They that are away are noted by the Monitors in their Bills.

After the Bills have done calling, the Master goeth into his due to pray;

He bids us to mind, and then he prayeth publicly;

When he hath prayed, he saith, Get you every one into his hearing place.

They all come together, I also come with my School-fellows;

I sit in my place.

The Master comes in,

He enquires concerning them that are absent.

And then he sits in his seat, and bids the Author's Writing to be read up.

We say three and three with a loud voice, as we use to do every Day.

Then he bids us construe:

Some of the more ignorant sort read one by one;

Perge igitur narrare ordine reliqua.

Dum jentandi finem facimus, datur publicum signum posticium; sumit quisque libros; imus in aulam communem;

Recitantur de more catalogi singularum classium;

Qui adsunt, ad nomen respondent;

Ego quoque respondeo;

Absentes notantur in catalogis ab ipsis nomenclatoribus.

Finita catalogorum recitatione, ludi magister pulpitum ascendit, ut precetur;

Jubet nos attentos esse, tumque publice precatur;

Ubi precatus est, recipite, inquit, vos in suum quisque auditorium.

Conveniunt omnes, ego item venio cum meis condiscipulis;

Sedeo in loco meo;

Præceptor ingreditur;

Inquirit de absentibus;

Deinde sedet in cathedrâ suâ, & jubet pronunciarî auctoris scriptum.

Pronunciamus terni clarâ voce, ut solemus quotidie.

(interpretationem:

Tum jubet ut reddamus in Aliquot ex rudioribus legunt singuli;

N We

- We other some say three⁴⁵ and three, and that by Heart;
 Except him that goes orderly before us, repeating the very Words of the Author.
 At the last, the Master exacts the English Signification of the Words;
 The better Scholars, to⁵⁵ whom he giveth that in charge by Name, make answer;
 I also being commanded by him do answer; he commends them that answer well; of the number of whom (he it spoken without boasting) I was one.
 Afterwards he commandeth⁶⁵ every Part of Speech to be orderly parsed according to the Grammar Rule.
 Last of all he doeth openly appoint what is to be repeated after Dinner.
 When it hath struck eight a Clock, he commands us to Prayer; which when it is done he adviseth us to do diligently what we have to do: at the last he dismisseth us.
 And he looking upon us, we go forth in order and without Noise, and we depart merrily.⁸⁰
- Nos alii reddimus terni, idque memoriter;
 Præter eum qui verba ipsius Authoris præit nobis ordine.
 Tandem præceptor exigentem Anglicam verborum significationem;
 Doctiores, quibus nominatim id præcipit, respondent;
 Ego quoque iussus ab eo respondeo; laudat ille qui bene responderint; eorum numero ego (quod sine iactantia dictum) unus eram.
 Postea jubet singulas orationis partes origine tradere ad rationem Grammaticam.
 Postremò palàm præsentem quid sit à prandio recitandum.
 Audita horâ octavâ, prætoriem imperat; quod nunc, monet ut officium sedulò faciamus: tandem nos missos facit.
 Eo spectante, eximus ordinem & sine strepitu, laetè discedimus.

Master, habe I given you content?

Most abundantly.

Doth it like you that about Supper-time I do the same concerning the other Passages of this Day?

There will be no need.

Coll. 62. The Master,
The Boy.

Come hither, Charles.

I am here, Master.

What do your two School-fellows do?

The Usher is yet teaching them.

But have you already said over the Words of your Lesson against to Morrow Morning.

I have said it.

Well enough?

Well enough, I thank God.

Who hath heard you?

The Head Master.

It is well; but there is one thing I would advise you of.

I should be glad to hear it.

You must often think, how much we are beholden to God the Giver of all good things, that bestow'd upon you both Wit and so good a memory.

Satisne tibi feci, præceptor?

85 Cumulatissime.

Placetne tibi ut sub cœnæ tempus idem faciam de reliquis hujus diei actionibus?

90 Nihil opus erit.

Coll. 62. Pædagogus,
Puer.

Ades, Carole.

Adsum, Præceptor.

Quid agunt duo condiscipuli tui?

5 Adhuc docenter à subdodore.

Tu vero jamne pronunciaſti contextum prælectionis in crastinum mané?

10

Pronunciaſti.

Satisne recte?

Satis, gratia Deo.

Quis te audivit?

15 Ludimagister.

Bene habet; sed est quod viderere te velim.

Ego istud audire percipio.

20 Sæpe-numero cogitandum tibi est, quantum debeas bonorum omnium largitori Deo, qui & ingenium & memoriam tam felicem tibi dederit.

N 2

Pu Wha

Pu What do not I owe to him
that hath given me all
things.

P Rehearse some of his chief
Benefits, as I have some-
time taught you. 30

Pu That Heavenly Father hath
given me a Body, a Soul,
Life, a good Mind, good
Parents, that are wealthy, 35
noble, well affected to-
wards me, and that not
only supply me abundantly
with all things necessary
for this Life, but also 40
(which is the greatest
thing by far) take order
that I be so diligently
brought up in Learning
and good Manners, that 45
nothing further can be re-
quired.

P You have spoken all those
things very truly, but you
have omitted one thing 50
which is an especial Blef-
sing of God.

Do you know what it is?

Pu Let me unthink my self
a little. 55

P Unthink your self at
your leisure.

Pu Now I remember it :
But for the Greatness of the
thing, I know not how to 60
express it.

P Yet express it as you can.

Pu I think of it again and again.

P Speak at last.

Quid illi non debeam, qui
mihi dedit omnia?

Dic aliquot ejus beneficia
præcipua, quemadmodum
docui te aliquando.

Dedit mihi cælestis ille pater
corpus, animam, vitam,
mentem bonam, parentes
bonos, locupletes, nobiles,
bene erga me affectos, et
qui non modo suppeditavit
mihi copiosè omnia ad
hanc vitam necessaria, sed
etiam (quod est longè maxi-
mum) me bonis literarum
bonisque moribus tam dili-
genter instituendum cu-
rant, ut nihil sit prætere
requirendum.

Verè omnia ista dixisti, sed
unum prætermittis quoddam
singulare Dei beneficium.

Scin' tu quid sit?

Sine me paulisper cogitare.

Otiosè cogita.

Nunc ego reminiscor :

Sed pro magnitudine
nescio quibus verbis id
sum exprimere.

Dic tamen quo poteris modo.

Cogitò etiam atque etiam.

Dic tandem.

The Blessings of God Al-
 mighty towards me are
 innumerable, in Body, in
 Mind, in outward things:
 but none can be said or
 thought to be greater than
 that he hath freely given
 me his only Son, who
 hath redeemed me a most
 miserable Sinner, and cap-
 tive under the Tyranny of
 Satan, and destined to
 eternal Death, and that by
 his most cruel and shame-
 ful Death in the World.
 You have spoken well e-
 nough, and almost in so
 many Words as I have
 taught you at other times.
 But hath God bestowed this
 so great a Benefit upon you
 No indeed. (only ?
 Upon whom besides ?
 Upon all, how many soever
 believe the Gospel faith-
 fully and truly.
 Come on, produce a Place
 out of St. John's Gospel to
 that purpose.
 God so loved the World
 that he gave his only be-
 gotten Son, that every
 one that believeth in him
 should not perish, but
 have everlasting Life.
 For God sent not his Son
 into the World to con-
 demn the World, but that

Innumerabilia sunt Dei Op-
 timi erga me beneficia, in
 corpore, in animo, in ex-
 ternis rebus; sed nullum
 majus dici nec cogitari
 potest quam quod Filium
 suum unicum gratis mihi
 dederit, qui me miserrimum
 peccatorem, & sub
 Satana tyrannide captum,
 ac morti aeternae destina-
 tum redemit, idque morte
 sua omnium crudelissimâ
 & maximè ignominiosa.

Satis aptè dixisti, & totidem
 ferè verbis quot aliàs te
 docueram.

Sed nunquid Deus tibi uni
 hoc tantum beneficium præ-
 Minimè verò. (sistit ?
 Quibus præterea ?
 Omnibus, quotquot Evange-
 lio fideliter ac verè credi-
 derint.

Agè, profer locum è S. Jo-
 annis Evangelio, in eam
 sententiam.

Sic deus dilexit mundum ut
 filium suum unigenitum
 daret, ut omnis qui crèdit
 in eum, non pereat, sed
 habeat vitam æternam.

Non enim misit Deus Fili-
 um suum in mundum ut
 condemnet mundum, sed

the World might be saved
by him.

He that believeth in him is 100
not condemned; but he
that believeth not is con-
demned already; because
he hath not believed on
the name of the only be- 105
gotten Son of God.

P And this is enough so far;
but whose Words are
those?

Pu Christ's speaking of himself. 110

P Whom doth he speak to?

Pu Nicodemus, who came to
him by night.

P Christ himself, our alone Sa-
viour, grant that we may 115
profit more and more in
the Knowledge of him.

Pu He will, I hope.

P Go on then chearfully, as
you have begun, which 120
God prosper to the Glory
of his Name.

Pu I pray so too.

P Let us go to Supper.

Coll. 63. The Monitor,
A Boy.

O You never mind your Book;
When will you be a Scho-
lar?

P That will come to pass in

ut servetur mundus per
eum.

Qui credit in eum non
condemnatur; qui verò
non credit jam condem-
natus est; quia non credi-
dit in nomen unigeniti filii
Dei.

Hætenus satis; sed cujus
sunt verba ista?

(quentis.

Ipse Christi de seipso lo-
quem alloquitur?

Nicodemum, qui ad eum nocte
venerat.

Facit ipse Christus, unicus
Servator noster, ut magis
ac magis in ipso cogni-
tione proficias.

Faciet, spero.

Perge igitur, ut cœpisti al-
criter, quod bene verat
Deus in gloriam sui no-
minis.

Ita precor.

Eamus cœnatum.

Coll. 63. Observator,
Puer.

Tu nunquam studes;
Quando eri doctus?

Id fiet progressu temporis.
time

undus per

am non
qui verò
condem-
non credi-
gemiti filii

sed ejus

(quentis,
cipio lo-

um nocte

, unicus
ut magis
is cogni-

pisti al-
e vertat
fui no-

ator,

poris.
time

time by God's Assistance.

O You say well; but in the
interim you must take
pains.

O But I am not a Ploughman.

O Ay, do you jeer me?

As though to take pains
were the same as to go to
the Plough.

O I know it is not the same.

O Why then did you make
such an answer?

O Is not that to jeer?

O And yet there is no Harm
in laughing; seeing it is a
thing natural to all men.

O Do you go to trifle?

O What I have said is true,
and to speak truth is not
to trifle.

O Why do you find fault
with me when there is
no cause?

O I have cause to reprove
you.

O By what right?

O Because you know that ri-
dere to laugh, is usual for
irridere to mock; and yet
you have conceived it so,
as if I had spoke of laugh-
ing.

O If I make good my own
Cause, what harm do I?

O Do you go on then in stub-
bornness?

O Truly you shall be set
down in good earnest.

5 Deo juvante.

Recte dicis; sed interim la-
borandum tibi est.

Atqui ego non sum arator.

10 Etiam rides?

Quali laborare idem sit quod
arare.

Scio non idem esse.

15 Cur ergo sic respondisti?

Nonne istud ridere est?

Et ridere non est malum,
cùm sic naturale omnibus
hominibus.

Pergi' n tu nugas dicere?

Quod dixi verum est; & ve-
rum dicere non est nu-
gari.

25 Cur me immeritò reprehendis?

Jure te arguo.

30 Quo jure?

Quia non ignoras ridere pro
irridere usitatum esse; &
tamen sic accepisti, de quasi
risu sim loquutus.

Si defendo causam meam,
quid malifacio?

Bergis igitur esse pertinax?

40 Profectò serio notaberis.

P I pray you be not angry with me, good *Martin*.

O I am not angry, but I do my office.

P But I pray you hear me.

O What should I hear? your trifles? (lye. 50

P Hear me, I say; I will not speak in thort, I have business else to be.

P First of all, when you admonisht me, I was not idle. 55

O What then?

If you did nothing, was you not idle?

P I was not; if I might say so by your leave. 60

O How can that be?

P I will tell you, although you understand this better than I.

I did nothing, as it did make shew; yet I thought of some good. 65

O Tell me that plainlier.

P When you make verses, you often meditate a good while together, as if you were idle; although you are never less idle. 70

O You are too witty for your age.

Although you are not idle to your self (as you say) yet they that saw you might judge otherwise.

P But I was by my self. 80

O True, but some might have

Ne quæso mihi irascaris, *Martine*.

Non irascor, sed officium meum facio.

Sed audi, quæso.

Quid audiam? tuas nugas? (tibi. 50

Audi, inquam; non mentiar. Dic breviter, est mihi alibi negotium.

Imprimis cum tu me monuisti, non eram otiosus. 55

Quid ergo?

Si nihil faciebas, nonne otiosus eras?

Non eram; pace tuâ dixerim. 60

Quid potest id fieri?

Dicam tibi, etsi tute melius hoc intelligis, quam ego.

Nihil faciebam, ut apparebat; sed tamen cogitabam aliquid boni.

Declarâ istud mihi.

Quum tu facis versus, sæpe meditaris diu, quasi sis otiosus; quamvis nunquam minus otiosus. 70

Præ istâ ætate nimis acutus es. 75

Etiam si tibi (ut ais) otiosus non eras, tamen qui te viderent, possent aliter judicare.

At solus eram. 80

Verum, sed poterant aliqui com

afcaris, m
ficium me
uas ruga
(iat.
non men
bi alibi m
me mon
ofus.
onne otio
tuâ dim
?
nte meli
m ego.
at appare
cogitaban
rfus, fze
li sis otio
quam fu
acutus ei.
(is) otiofus
qui te vi
liter judi
pt aliqui
come

come upon you in the mean
time.

To conclude, you do not
confess your fault.

If there was any fault, it
was that at the first sight, I
seemed to you to be idle,
when indeed I was not,

I ask nothing about that:
but what answer do you
make concerning your moc-
king?

Truly I said nothing with a
purpose to mock.

What then?

I jested, believe me.

To what end?

That by talking a little, I
might learn something of
you.

I am not one that can teach
you many things.

Nay, I have oft-times learn-
ed a great deal of good by
you.

What will you conclude
then?

That you pardon me, see-
ing I have done nothing
as you see, with an evil
intention, that I know
on.

Well, I pardon you, because
you seem to me to sincere
and open, and I never
found you a lyer yet.

intervenire.

Denique, non fateris cul-
pam.

Siqua fuit culpa, in eo fuit
quod primo aspectu vide-
bar tibi esse in otio, quum
reverâ non essem.

In eo nihil requiro: sed de ir-
risione quid respondes?

Cretè nihil dixi irridendi a-
nimo.

Quid igitur?

Jocabar, crede mihi.

Quorsum?

Ut paucis verbis fabulando,
aliquid ex te addiscerem.

Non is sum à quo multa do-
ceri queas.

Imò tecum multum boni sc-
pe didici.

Quid tandem vis conclu-
dere?

Ut mihi ignoscas, quando, ut
vides, malo animo nihil pec-
cavi, quod equidem sciam.

Agè, ignosco, quia videris
mihi candidus & apertus, ne-
que adhuc vidi te mendacem
esse.

I thank you, most sweet
Martin.

Coll. 64. N. O.

N Do you go into your own
Country then?

O I am constrained to go,
being sent for by my fa-
ther.

N Are you never to come a-
gain?

O No, I hope.

N When are you to go?

O To-morrow, I think.

N Will you thus forsake me
then?

O I must needs do so.

N Who is me poor Boy! where
and when shall I find such
a friend? such a companion
in my studies?

O Do not grieve, be of good
comfort; God will give
you a better Companion.

N Truly I know he can do
it; but I can scarce hope
for it.

O Do not take on so much
I pray you; for your friend-
ship is not like to die by
this separation of our bo-
dies, but it will rather in-
crease more and more; and
being absent in body, we
shall be present in our
minds.

What the Letters that we

Ago tibi gratias, Martin
suavissime.

Coll. 64 N. O.

Ergone abis in patriam?

Cogor abire, nempe accersitus
à Patre.

Nunquamne es reversurus?

Non, spero.

Quando profecturus es?

Crastino die, ut opinor.

Siccine igitur me relinquis?

Ita necesse est.

O me miserum! Ubi
quando amicum talem re-
periam? talem studiorum
meorum socium?

Ne doleas, esto animo bono; me-
liorem dabit tibi Deus.

Ille quidem potest, scio; a-
ego vix sperare possum.

Noli obsecro, te affligere tu-
topere; nec enim hac sepa-
ratione corporum interitura
est amicitia nostra, quin po-
tius accrescet magis; & ab-
sentes corpore, præsentes a-
nimis erimus.

Quid, Epistolæ quas ultra

send
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have
What
tual
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mean
allu
Alas!
I canno
Do yo
that I
But wh
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twill.
Now,
gour
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Suppe
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Supper
O toha
this!

Coll.
Do you
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deed.
Yet yo
use of
lessly.
Wherein
to negl

send to and fro, how great force do you hope they will have;

What? because by that mutual longing, our love shall become more pleasant.

They are all like things which you say, but in the mean time my grief is not assuaged.

Alas! forbear weeping, I cannot for sorrow.

Do you so? do you think that I am less grieved?

But what would you do?

We must obey God's will.

Now, I pray you, recollect your self; and provide your self rather to eat your supper merrily.

We shall talk more after Supper.

What a heavy parting is this!

Coll. 65. Messor, Valensis.

Do you not remember that our Master doth so often put us in mind of avoiding bad company?

I remember it very well indeed.

Yet you sometimes make use of his admonitions carelessly.

Wherein do I appear to you to neglect 'em?

citrò quæ dabimus, quantum vim speras habituras esse?

Quid? quòd mutuo illo desiderio amor ipse noster fiet jucundior.

Verisimilia sunt quæ dicis omnia, sed interim non lenitur dolor meus.

Ah! reprime lacrymas.

Non queo præ dolore.

Siccine agis? an putas me minore dolore tangi?

Sed quid agas?

Divinæ voluntati parendum est.

Nunc ipse cogita, obsecro; ac potius ad hilariter cenandum te para.

Pluribus à cenâ colloquemur.

O quàm triste divertium!

Coll. 65. Messor, Valensis.

Non meministi præceptorem tam sæpe monere nos de fugiendis pravis sodalibus?

Ego verò probè memini.

Tamen alicubi satis negligenter uteris ejus monitis.

In quo videor tibi ea negligere?

M. I.

- M** I will tell you, so you do but hear me attentively.
- V** Tell me I pray you ; I will hear you very attentively.
- M** Will you never take heed of that cheater.
- V** Why should I take heed ?
- M** Lest you be infected by him ; for you know he is as bad as bad can be.
- V** But I do not follow him of my self ; (I am. He runs to me where-ever
- M** Verily, because he knows you have something to give him, and that you give him willingly and often.
- V** What then do you perswade me to do ?
- M** Say once to him both in earnest, and as it were with an angry mind, what would you have friend ? why do you follow me every where ? every one cries out that you are a very knave ; insomuch that they will not keep you company.
- And therefore, I pray you, let me alone hereafter, lest I come to be openly whipt for your sake.
- V** What if he will answer any thing to the contrary ?
- M** Break off Discourse with
- Dicam tibi, modò attentè audias.
- Dic. obsecro ; audiam attentissimè.
- Nunquam vis cavere ab illo impostore ?
- Cur caveam ?
- Ne illius contagione depraveris ; nòsti enim esse pessimum.
- Atqui non sponte sequor ;
- Ad me occurrit undique.
- Nimirum, quia novit te habere quod des, & daretur benter ac sepe.
- Quid igitur mihi faciendum suades ?
- Dic semel & seriò, & quâ animo irato, quid vis, amice ? cur me ubique sequeris ? omnes clamitant esse pessimum ; adeo solus tui esse noluisti.
- Proinde mitte me postea quâvis, ne tuâ causâ vix palàm cædar.
- Quid si velit aliquid contra respondere ?
- Abrumpe illi sermonem ;

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him q
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moni

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God f
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ter.
First p
and f
be al
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ny b
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Bret
all N
able.
What
me
proh
Very

him, and get you from
him quickly.

Thank you, that you ad-
monish me so faithfully.

Coll. 66. G. H.

Will you remain in that ig-
norance?

God forbid.

What will you do then?

I pray you give me some
advice about the mat-
ter.

First pray to God very oft,
and from your heart; then
be always attentive, that is,
hear diligently whatsoever
is taught, whether the Ma-
ster speak, or your School-
fellows say any thing; last-
ly, be careful to maintain
charity.

By what means?

Neither hurt, nor offend a-
ny body; envy no body; hate
no body; but on the
contrary, love all Men like
Brethren; and do well to
all Men, as much as you are
able.

What will those things do
me good towards the
profiting at my studies?

Very much.

que recipere celeriter.

*Ago tibi gratias, quod me
tam fideliter monueris.*

Coll. 66. G. H.

Vifne per manere in illâ igno-
rantia?

Avertat Deus.

Quid facies igitur?

*Da mihi super hâc re confilium,
quæſo.*

Imprimis Deum ſæpiſſimè &
ex animo precare; deinde
ſemper attentus eſto, hoc
eſt, diligenter audito quid-
quid docetur, ſive præcep-
tor loquatur, ſive aliquid
reddant condifcipuli tui;
poſtremò charitatem dili-
genter cole.

Quibus modis?

Neminem neque lædito, ne-
que offendito; nemini in-
videto; neminem odio ha-
beto; ſed contrà omnes di-
lige tanquam fratres; ac be-
ne omnibus quo ad poteris,
facito.

Quid illa mihi conferent ad
ſtudioꝝ proſectum?

Plurimum;

H. How

H How?

G For so God will enlighten your understanding, and increase your memory, and other gifts of the mind: 35 to conclude, he will so promote your studies, that you may every day make a greater progress in them. 40

H Truly, you give me very good counsel; I wish I may be able to use it continually to God's Glory, and to requite you once.

G I do not desire that you should requite me on that fashion with any other favour; but that you often praise God, and always follow honest studies, and that so you may come at last to the height of Learning.

Coll. 67. Castellanus,
Messardus.

C What have you done for these fifteen days?

M I attended upon my Mother, ther, who was very sick?

C Say you so?

M It is so indeed.

C What disease was she sick on?

MA Tertian Ague.

Quomodo?

Sic enim Deus tibi illuminabit ingenium, memoriam ac ceteras animi dotes accipiet; denique studia tua ita promovebit, ut majorem in eâ re progressum inducias.

Consilium mihi sanè das optimum; utinam in Dei gloriam uti perpetuo valeam, tibi que aliquando reerre gratiam.

Non opto ut mihi aliud gratia eo more referas; nisi Deum sæpe numero laudes studiâque honestâ semper persequaris, arque ita ad *vincularum literarum cognitionem tandem pervenias.*

Coll. 67. Castellanus,
Messardus.

Quid egisti per hos quindecim dies?

Ministravi Matri, quæ graviter ægrotabat.

5 Ain'tu?

Sic est profectò.

Quo laborabat morbo?

Febre tertiana.

Hath she recovered?

She begins to recover by little and little, God be

Who cured her? (thanked.

The chief Doctor.

Who is he?

God himself.

I make no Question of that; but by whose means?

Mr. Sarafine's.

He is accounted a very great Dr. of Physick.

His excellent Cures do prove that every Day.

What Remedies did he use in curing your Mother?

Medicines.

I understand that well enough, tho' you say nothing.

But tell me plainly, what Medicines were those?

Let me call my self to mind a little while.

I do let you; say at last what you remember.

I remember but two names, Clysters and Potions.

What good do those do?

Ho, you Fool, you ask as if

I studied Physick.

And therefore if you desire to know any more, do you your self enquire, rather of them that profess such things, that is of Physicians and Apothecaries.

I pray you be not angry with me.

10 An convaleuit?

Paulatim convalescit, gratia Deo.

Quis sanavit eam?

Medicorum summus.

15 Quis ille?

Ipsè Deus.

De hoc nihil dubito? sed cujus operâ?

Domini Sarafini.

20 Is habetur. *maximi nominis in Medicina professione.*

Id quotidie probant egregie curationes ejus.

Quibus remediis utebatur in curanda Matre tua?

25

Medicamentis.

Satis illud intelligo, etiam te tacente.

Sed dic planè, quæ fuerint ista Medicamenta?

30

Sine me aliquantisper recordari.

Sino; dic tandem quæ reminisceris.

35

Duo tantum nomina mihi occurrunt, *Clysteres & Potiones.*

Quid ista conferunt?

Eho, ineptè, ita rogas, quasi ego *medicinæ operam dederim.*

Itaque si cupis amplius scire, quære tute ipse ab iis potius qui ista profitentur, hoc est, à Medicis & Pharmacopolis.

45

Ne mihi succenseas, Oro.

M	Why are you so busie to ask ?	50	Cur in adeo curiosus ?
C	That I may always learn something.		Ut ediscam semper aliquid.
M	But have a care in the mean time you be not called a busie body.		At vide interim ne voceris percontator.
C	Yet hear me too a few words.	55	Audi tamen item pauca.
M	Say on.		Loquere.
C	How long hath your Mother been sick ?	60	Quam diu ægrotavit Mater ?
M	Almost two Weeks.		Ærè duas hebdomadas.
C	In the mean time where was your Father ?		Interea ubi erat Pater ?
M	He was gone to Lyons to the Mart.	65	Profectus erat Lugdunum ad Mercatum.
C	But you, at what a clock came you again to school ?		Sed tu, quâ horâ rediisti in Gymnasium ?
M	To day morning.		Hodie mané.
C	Have you delivered your excuse to the Master ?	70	Dedisti excusationem præceptori ?
M	I have delivered it.		Dedi.
C	What answer did he give you ?		Quid tibi respondit ?
M	It is well done quoth he. But where was you ?	75	Factum bene inquit. Tu verò ubi eras ?
C	I went yesterday into the Country with my Uncle.		Hesternò die rus iveram cum Patruo.
M	Come on, let us see what we are to say at two a clock ; for I am now after a sort a new Scholar.	80	Age, videamus quid simus reddituri hora secunda ; nam ego quodammodo nunc novus sum discipulus.

liquid.

voceris

ca.

Mater?

s.

r?

num ad

diisti in

m pr

Tu re-

am cum

d finis

cunda;

do nunc

.

Coll,

Col. 68. *Grangerus, Torquetus.*G Will you go to make wa-
ter?T I have made water at my
own leisure.G Let us go together, I pray
you, that we may talk a
little.T Hold your tongue you fool,
unless you will be com-
plained on. It is no time
to talk; should you not
have made water, when
you got your breakfast?

G I should, but I forgot it.

T So then by your self, with
the Masters good leave;
and be not hereafter so for-
getful.G I will do as you will have
me, and I will think up-
on it.Col. 69. *Malognodus, Gassinus.*M What do you think, *Gass-*
nus?Have a care of your self, I
pray you.G Why should I have a care of
my self?

M Lest you fall sick.

G For what cause?

M From too much play.

G Whence doth that danger
appear?Col. 68. *Grangerus, Torquetus.**Visne ire miſſum?**Satis otioſe minxi.*5 *Eamus una; quæſo, ut parum*
*fabulemur.**Cave, inepte, niſi vis accuſari.*10 *Non eſt fabulandi tempus;*
nonne debuisti minxiſſe
*quum jentaretur?**Debui, ſed oblitus ſum.*15 *Ito igitur ſolus, cum bonâ*
veniâ præceptoris; nec ſis
*poſthac tam obliſioſus.**Parebo tibi, & meminerò.*Col. 69. *Malognodus, Gassinus**Quid cogitas, Gaſſine?**Cave tibi, obſecro.*5 *Quid mihi cavebo?**Ne in morbum incidas.**Quâ ex cauſâ?**Ex nimia luſûs intemperantiâ.*10 *Unde apparet periculum?*

O

Because

- M Because you are all of a
heat, you are all of a
sweat.
- G You admonish me well, and 15
in time.
Truly I did not perceive it.
- M Give over, if you will take
my counsel.
- G I take your counsel with all 20
my heart, and am ready to
do what you bid me.
For who would refuse such
faithful advice?
- M Wipe your face with your 25
handkerchief, and get your
Cloaths quickly, lest you
catch cold on a sud-
den.
- G I thank you; for I am com- 30
monly apt to diseases.
- M What is the reason?
- G My want of health.
For you see of what a weak
constitution I am.
- M You ought so much the
more to have a care of your
self.
- G I know that very well, and
both my Parents give me 40
warning often.
But what shall one do? we
are naturall^y prone to our
own destruction.
- M O my *Gassius*, we must not 45
serve our pleasure, but we
must provide for our health
by Temperance.
- G *Cato's* verse to that purpose
is forth coming. 50
- Quia totus aestuas, totum
mades.
- Rectè, & in tempore
mones.
Profectò non sentiebam
Desiste, si me audis.
- Audio verò libenter,
morem gero.
- Quis enim respuat tam
consilium?
- Deterge faciem sudari
indue te celeriter, ne
tum frigus contrahas.
- Habeo tibi gratiam;
ferè morbis sum obnoxia
Quid est causæ?
Infirmitas meæ valetudinis.
Vides enim quàm imbecillo
corpore. 35
Tantò magis debes tibi
care.
- Istud probè novi, & parent
uterque me monet sapien-
tissimè.
Sed quid ages? natura præ-
sumus in nostram perniciem.
- O mi *Gassine*, non est volup-
tati serviendum, sed tempe-
rantia valetudini consulen-
dum est.
- Est in promptu carmen *Cato-
nis* in eam sententiam. M

I remen
things
Now
ficient
You ha
here a
Farewel
friend
Are y
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home
I need
I am
Blessin
My *Gass*
be wel

Coll.

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I remember it; but of these things sometime else.

Now you are vext sufficiently.

You have no reason to stay here any longer.

Farewel, Malognodus, most friendly adviser.

Are you willing that I should bring you along home?

I need no bringing along.

I am very well, by God's blessing.

My Gassius, have a care you be well.

Coll. 70. Robinerianus, Bobuffardus.

I wonder at my heart why you were not here to day morning. (much?)

Why do you wonder so? 'tis no news here; many are away every day, yea, almost every hour.

But you had the victory in your power.

What do I care? such victory as that (as one said well) is nothing else but a short glory.

But in the interim, modest young men are hereby more inflamed to their studies.

Neither for all that do they

Teneo; sed de his aliis.

Jam satis indutus es.

Non est quod hic morere diutius.

Vale, Malognode, monitor amicissime.

Vin' tu ut domum te deducam?

Nihil opus est deductione.

Ego belle me habeo, Dei beneficio.

Mi Gassine, curant valeas.

Coll. 70. Robinerianus, Bobuffardus.

Valde miror cur hodie mane non adfuersis.

Quid miraris tantopere?

Nihil hoc est novi: multi absunt quotidie, imò horis fere singulis.

Atque victoria tibi erat in manibus.

Quid ego curo? ejusmodi victoria (ut bene dicebat quidam) nihil aliud est quam brevis gloria.

Sed interim modesti adolescentēs hinc ad studia magis incenduntur.

Nec tamen inani gloria tu swell

- swell with vain-glory, but refer to the glory of God, whatsoever praise shall accrue thereupon.
- B** Truly that falls out very seldom.
- For there be more that abuse victories to their private glory, than that have any respect to God's glory.
- R** It is like to be true that you say.
- B** Nay, very true.
- R** But I would have you tell me, why you was away?
- (ther.
- B** I wrote a letter to my father.
- R** In whose name?
- B** My Mothers.
- R** Did she her self tell you what to write?
- B** What should I have writ, unless she had told me?
- R** What did the letter contain?
- B** It would be too long to tell you.
- R** But at least tell me the contents of it.
- B** They were divers and manifold; and what (I pray you) doth it concern you to know it?
- R** Nothing. (ly then?
- B** Why do you ask so greedily?
- R** For my minds sake, as we are commonly inquisitive
- 20 mescunt, sed ad honorem Dei referunt, quicquid in laudis accesserit.
- 25 Id certè raro contingit.
- Plures enim sunt qui victoriis abutantur ad privatam gloriam, quam qui divitiarum honoris rationem habeant.
- 30 *Veri-simile dicis.*
- Imo, verissimum.
- 35 *Sed velim tibi dicas, cur scripsi ad patrem literas. Cujus nomine? Matris.*
- 40 *Dictavitne tibi ipsa?*
- Quid scripsssem, nisi dictasset?*
- 45 *Quid continebant literæ?*
- Longum esset tibi narrare.*
- Saltem dic earum argumentum.*
- 50 *Varium erat & multiplex & quid tuâ (quæso) referat.*
- Nihil.*
- 55 *Cur ergo tam avidè quæris? Animi causâ, ut ferme curi-*

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to hear some news.

You do nothing but prate; 60
let me alone. (words.

Do but hear me a few

Come on, I hear you; say
what you will. 65

I desire to know where your
Father is?

As though you did not
know.

Whence should I know? 70

Seeing he is one that you
know very well, and see-
ing we are neighbours, I
could not have thought you
had been ignorant. 75

Tell me, I pray you, with-
out any more ado.

He is at Lions.

When went he?

About four days ago. 80

What doth he there?

He buys and sells.

When will he come home
again? 85

When the Mart is done.

What time will it be done?

Ask the Merchants; it con-
cerns not me to mind such
things. 90

What do you mind then?

To fear God to obey my Pa-
rents, to learn good Arts
and Godliness.

Truly you talk gallantly;
but tell me in good earnest, 95
can you do such great mat-
ters?

sumus novi aliquid audiendi.

Nihil aliud quam garris;
mitte me.

Auscultra paucis.

Age, ausculto; loquere quid
velis.

Scire cupio ubi sit Pater tu-
us?

Quasi vero nescias.

Unde scirem?

Cum tibi sit notissimus, & cum
simus vicini, non putassem
te ignorare.

Dic tandem, quæso.

Est Lugdani.

Quando est profectus?

Abhinc dies quatuor. 80

Quid illic agit?

Negotiatur.

Quando rediturus est?

85 Finito mercatu.

Ad quod tempus finietur?

Roga mercatores; non est me-
um curare talia.

90 Quid igitur curas?

Ut Deum timeam, parenti-
bus obediam, bonas artes
cum pietate discam.

*Næ tu magnifice loqueris; sed
dic mihi serio, potesne res
tantas efficere?*

- R Do I assume that to my self? 100
 Nay, rather I confess, that it is not in my power to begin (then?
 R What will become of you?
 B God himself will work in me by his holy Spirit. 105
 R You think very well; I require no more of you.
 B I thank God, to whom I am beholden for any good that is in me. 110
 R That is very well, and truly I commend you, that I may not seem to you to do nothing but prattle. 115
 B When I said that, in truth I jested.
 R So I conceived it; but do you go on (as you have begun) to learn and to be wise. 120
 B He that hath given me Faith, the same I hope will grant me perseverance.
 R You hope well, and I hope the same too; and therefore let us go on to liber most lovingly betwixt ourselves, as we have done hitherto. 125
 B Truly there shall be no falling on my part, unless I be altogether destitute of God's help. 130
 R God forbid; but do you hear the Clock? 135
- Egone istud mihi assumo?
 Quin potius fateor, ne incipere quidem penes me esse.
 Quid ergo de te fiet?
 Deus ipse Spiritu suo in me operabitur.
 Optinè sentis; nihil ex te præterea requirebam.
 Est Deo grátia, cui acceptum refero quicquid inest in me boni.
 Illud rectè & laudo equidem, ne tibi videar nihil aliud quam garrire.
 Cùm illud dicerem, jocaberis.
 Ego sic accepi; sed tu (acceptisti) perge discere & sapere.
 Qui mihi dedit fidem, idem (ut spero) perseverantiam dabit.
 Bene speras, & ego idem spero tecum; itaque pergamus inter nos vivere conjunctissimè, ut adhuc fecimus.
 Per me quidem non stabit, nisi ope divinà prorsus ero destitutus.
 Avertat ipse Deus: sed audin' tu horologium?

How have we finish'd our
discourse in good time?

The two Colloquies which
follow, are, according to
the Authors direction, re-
ferred to the end of this
Second Book.

Col. 71. *Ruffetus, Monachus.*

Whence come you?

From abroad.

What went you forth for?

To buy paper.

Have you bought any?

I have bought some.

How much have you bought?

A quire.

For how much?

Five farthings.

Of what sort?

The lesser sort.

Let me see it.

See whether it be good or no.

Truly it is good; for what
use did you buy it?

You ask filly.

What use is there of paper
but to write?

Yes, there is another use.

What? tell me.

To wrap wares in.

I meant of **School-paper**,
not of coarse paper, for
I am no Merchant.

We use paper to dry up a
new writing.

I know it very well; but

Ut in ipso tempore sermonem
finivimus?

Duo quæ sequuntur Collo-
quia, de consilio Auctoris,
sunt translata ad finem hu-
jus Secundi libri.

Col. 71. *Ruffetus, Monachus.*

Unde venis?

Foris.

Quid prodieras?

Ut emerem chartam.

Emistine?

Emi.

Quantum emisti?

Scapum.

Quanti?

Quinque quadrantibus.

Cujus formæ?

Minoris.

Ostende.

Vide num bona sit.

Bona est profectò; in quem
usum emisti?

Ineptè quæris.

Quis est chartarum usus nisi
ad scribendum?

Imò alius.

Qui? cedò.

Ad merces involvendas.

Intelligebam de chartâ scho-
lasticâ, non de emporeticâ,
non enim sum mercator.

Utimur etiam chartâ ad sic-
candam recentem scripturam
Satis scio; sed charta illa

that is blotting paper.

And yet it is paper.

M Be it so.

R There is then a several use of paper even in the School.

M I must needs confess it.

R I will tell you also another use, and that most common in the School.

M What?

R I dare not tell you without 40 words of reverence before.

M What need we to make words of reverence amongst our selves? for words do 45 not stink

R I will tell you then, seeing you will have it so.

M Speak freely.

R To wipe ones breech in the 50 house of office.

M Fair papers are not carried thither, but those that are already written, and good for nothing.

R What then? yet they are papers.

M But I speak concerning fair paper, and new.

R But in the mean time you 60 are capt.

M Be it so indeed; it doth not repent me of this our little disputation.

R But now they go away from 65 their play.

M And let us go away then from this place.

30 est bibula.

Et tamen charta est.

Esto.

Est ergo multiplex charta-
sus, etiam in scholâ.

35 Cogor fateri.

Etiâ dicam tibi aliûm usum
& quidem in scholâ fre-
quentissimum.

Quem?

Non ausim dicere sine præ-
tione honoris.

Quid opus est inter nos ho-
norem præfari? non enim
verba fecerunt.

Dicam igitur, quando ita vi-

Dic libere.

Ad tergendas nates in latrinâ.

Illuc non feruntur chartæ pu-
ræ, sed jam scriptæ, exque
inutiles.

55 Quid tum? chartæ sunt tu-
men.

At ego de chartâ purâ & co-
vâ loquebar.

Sed interim victus es.

Sit ita sane; non me pœni-
tet disputatiunculæ hujus
nostræ.

Sed jam à lusu disceditur.

Et nos ergo loco cedamus.

Col

Col. 72. *Hugh, Barhus.*Habe you any good ~~ink~~ ?

Why do you ask that ?

That you may give me a little.

What now, have you none ? 5

Yes ; but I cannot write with it.

What hinders you ?

Because it is too thick.

Do you not know how to 10
make it thinner.

I have no water.

Make it thinner with wine.

I have far less of that

What if you made it thinner 15
with Vinegar ?The paper would sink
thereupon.

How do you know ?

I have heard it of a Master 20
that taught me to write.And I have heard another
thing more strange.

I pray you, tell me it. 25

What will you give me ?

A good Pen.

Hear then what I learnt of
a certain School-master of
mine. 30Ink which is made thin with
vinegar, is hardiy wiped
out.It may be so ; but in the
mean time give me a little 35
for my present use.

Hold your Inkhorn well and

Col. 72. *Hugo, Barhus.**Habesne bonum atramentum ?**Cur istud rogas ?**Ut mihi des aliquantulum.*

Eho, non habes ?

Imo ; sed eo non possum
scribere.

Quid obstat ?

*Quia nimis spissum est.**Nescis diluere.*

Non est mihi aqua.

Dilue vino.

Multo minus.

Quid si aceto dilueres ?

Inde charta persueret.

Qui scis ?

Audiui de quodam magistro
qui me docebat scribere.Ego vero aliud audiui magis
mirum.

Narra mihi, sodes.

Quid mihi dabis ?

*Bonam aciculam.*Audi igitur quid ego di-
dici ex quodam pædagogo
meo.Atramentum quod aceto li-
quescitum est, ægre elui-
tur.Fieri potest ; sed interim da
mihi parum in *presentem*
*usum.*Tene atramentum tuum
open

- open, I will pour you in some.
- H Here, pour.
Out upon it! how thin it is! 40
- B Perhaps because there is not gum enough.
- H But how ~~Bad~~-coloured it is!
- B Make use of it if you will, 45
such as it is; for I have no better.
- H What shall I do then?
- B O you fool, can you not mix it well with your Pen.
- H I have mingled it enough; what can I do else?
- B Pour again into my Ink-horn.
- H Hold it nearer; is there enough?
- B Press the cotton with your Pen.
- H I have pressed it so, as it is 60
almost dry.
What will it be now at last?
- B Good Ink, or truly indiffer-
ent.
- H The rule of Mediocrity is 65
good, as we have learned of the Master. But can any good thing be made of two things that are naught?
- B When I shall have mingled 70
it, and poured thee same in again, you shall see an experiment.
- bene apertum, ego infundam tibi.
Ecce, infunde.
Vah! quàm liquidum est!
Fottasse quia non est gummi-
satis.
Sed quam decolor!
- Uttere, si vis, quale est; non enim habeo melius.
- Quid igitur faciam?
Hem inepte, non potes pennâ tuâ bene miscere?
- Miscui satis; quid possem præterea?
Infunde rursus in cornu meum.
- Admove propius; esne satis?
Comprim: pennâ linteolum.
- Ita compressi, ut ferè sit aridum.
Quid erit tandem?
Atramentum bonum, aut certè mediocre.
- Bona est Mediocritatis regula ut ex præceptore didicimus. Sed nunquid ex duobus malis rebus confici potest aliquid boni?
- Ubi miscuro, & tibi rursus infudero, videbis experimentum.

I have a great desire to see that.

Now reach your Inkhorn.

Here, pour in.

So, so, there is enough already.

What waste is this?

You have given me more than you have kept for your self.

Stir it together again ober and ober.

A Cook could never stir his pottage, or his sauce better together.

Now make trial at last.

Tell me some sentence, that I may learn something in the mean time.

Experience (as is commonly said) is the Mistress of things.

Have you it?

Sooner than it could be spoken.

It seems you could say so long ago.

Who could be ignorant of that which is so common?

Now let us see.

The thing will appear better, when the writing is well dried.

What will you tarry for?

It is dried too much already.

Oh, see how black it is.

Ardeo istud videndi desiderio.

Porrige nunc Atramentarium tuum.

Ecce, infunde.

Ob, jam satis est.

Quæ isthæc est profusio?

Plus mihi dedisti quam tibi retinueris.

Commisce iterum atque iterum.

Nunquam posset coquus sua jura & condimenta melius confundere. (lum.

Jam tandem facito periculum. Dic mihi aliquam sententiam, ut interim discam aliquid.

Experientia (ut vulgò dicitur) est rerum magistra.

Habes?

Dico citius.

Videlicet jam pridem tenebas.

Quis illud ignoret quod est adeò vulgare?

Nunc videamus.

Res apparebit melius, ubi scriptura bene desiccata fuerit.

Quid vis expectare?

Jam siccata est plus satis.

Oh, vide quam nigra sit.

Did

Did I not say true?
H It seems you had sometimes made tryal.

B It will appear then that experience is the mistress of things.

H Moreover, we gain experience hence, that a good temper is made by the mixture of things.

B Now you begin to play the profound philosopher; and therefore I will be gone.

(thing!

H A long discourse about no-

B I am not sorry; otherwise we should have been as listless as dogs.

The Third Book of *School Colloquies.*

Wherein are contained Discourses of a Master with his Scholars.

Aaven

The Advertisement.

These Colloquies are to be so read of Children, that of two that read, one may play the Scholar, and the other the Master.

Col. 1. *One of the Scholars and the Master.*

D God save you, Master.
P God save you, thro' Jesus Christ.

Are they all got up?

115 Dixine vere?

Aliquando periculum fecerasciincet.

Contabit igitur experientia esse rerum magistram.

120

Quientiam hinc experimur ex rerum commixtione bonum fieri temperamentum.

125 Jam incipis altius Philosophari; itaque discedo.

O longum sermonem de nihilo!

130 Nihil me pœnitet; alioquin inerti otio torpuissimus.

Colloquiorum Scholasticorum Liber Tertius.

Cui insunt Magistri Colloquia cum Discipulis.

Bordman

Admonitio.

Hæc pueris ita legenda erunt ut ex duobus legentibus, unus discipulum, alter præceptorem agat.

Col. 1. Unus ex Discipulis & Præceptor.

Salve, Præceptor.
 Salve per Jesum Christum.

An surrexerunt omnes?

S. V. 24. 25

All except the little ones.

Is any one sick?

None, thanks be to God.

What are they doing?

Some are getting on their
cloaths, and some are stu- 10
dying hard already.

Is the Usher with you?

A good while ago.

Go to prayers then, and com- 15
mend your selves diligently
to the Lord God, through
Jesus Christ our Mediator;
and afterwards go to your
Books till break-fast time. 20

So we use to do, Master.

Truly I believe it; but be-
cause you are commonly 25
sleepy and negligent, I
therefore admonish you the
oftner.

We thank you, most kind
Master. (else?

Would you have any thing

Speak to my man, to bring 30
me my gown.

Col. 2. *The Master,
The Scholar.*

Was you at the Sermon to-
day?

I was there.

Who are your witnesses?

Many of my school-fellows 5
that saw me there, can wit-
ness it.

5 Omnes præter parvulos.

Numquis ægrotat?

Nemo, gratia Deo.

Quid agitur?

Alii se induunt, alii jam stu-
dent graviter.

Adestne vobis hypodidasca-
Jamdudum (us?

Ite igitur precatum, vosque
diligenter commendate Do-
mino Deo per Jesum Chri-
stum deprecatorem no-
strum; deinde pergite in
studiis vestris usque ad ho-
ram jentaculi.

Ita solemus, præceptor.

Credo equidem; sed quia
fere somnulosi estis ac negli-
gentes, idcirco ego vos ad-
moneo sæpius.

Gratiam habemus, præceptor
humanissime.

Nunquid vis præterea?

Dic famulo, ut togam adferat.

Col. 2. *Ludimagister,
Discipulus.*

Ad-fuistne hodie Concionisa-
cræ?

Adfui.

Qui sunt testes?

Multi ex condiscipulis, qui
me viderunt, testari pos-
sunt.

But

- L But some must be produced. sed producendi erunt aliquid.
- D I will produce them; when you bid me. Producam, quum jubebis.
- L Who made the Sermon? Quis habuit concionem?
- D Mr. N. Dom. N.
- L At what a clock did he begin? Quotâ horâ incepit?
- D At seven. (Text? septimâ.
- L Whence did he take his Unde sumpsit thema?
- D Out of the Epistle of Paul to the Romans. Ex Epistolâ Pauli ad Romanos.
- L What Chapter? Quoto capite?
- D The eight. Octavo.
- L Hitherto you have answered well. Adhuc bene respondisti.
- Now let us see what follows. Nunc videamus quid sequitur?
- Have you gotten any thing by heart? Ecquid memoriz mandâsti?
- D Nothing that I can say. Nihil quod referre possum.
- L Nothing? consider a little, and see you be not daunted, but be of good cheer. Nihilne? cogita paulisper, & vide nê turberis, quin esto animo bono.
- D Now indeed, Master, I can remember nothing. Certè, præceptor, nihil possum reminisci.
- L Not so much as a word? Nê verbum quidem?
- D Nothing at all. Nihil prorsus.
- L Ho, you rogue. Hem, verbero!
- What good have you done then? Quid igitur profecisti?
- D I know not, unless perhaps I abstained from evil in the mean time. Nescio, nisi quod fortasse interim à malis abstinui.
- L That indeed is something, if it could be that you should abstain from evil at all. Istud quidem est aliquid, si modo fieri potuit, ut malo omnino abstinueris.

runt al

bebis.

?

Romans

ti.

sequa

ndāsti?

ffum.

per, &

in esto

hil pos

affe in

i;

uid, si

t malo.

I re-

ained as far as I was

pose it to be so; yet
have not satisfied God, 50ing it is written, *Eschew
evil, and do good.*tell me (I pray you) for
what cause went you thi-
especially? 55

I might learn some-

g.
did you not that?

d not.

I you not, you knabe: 60

you would not, or cer-
y you did not care.

enforced to confess.

thing enforceth you?

conscience, which accu- 65
meth before God.You say well, I wish you
speak from your heart.Truly I speak from my
heart. 70So it may be; but come
on, what was the reason
why you got nothing by
heart?

My own negligence; for I 75

did not give any great
ear.

What did you do then?

I fell asleep ever now and
then. 80So you use to do; but what
did you the rest of the
time?

I thought of a thousand

Abstinui quoad potui.

*Fac ita esse; non tamen satis-
fecisti Deo, quum scriptum
est, Declina a malo, & fac
bonum.*Sed dic mihi (quæso) quæ
gratiâ illuc iveras potissi-
mum? 55

Ut aliquid addiscerem.

Cur id non fecisti?

Non potui.

Non potuisti, *nebulo*? imò
noluisti, aut certe non cu-
rasti.

Cogor fateri.

Quæ res te cogit?

Conscientia mea, quæ me ac-
cusat apud Deum.Recte dicis, utinam ex ani-
mo.

Equidem ex animo dico.

*Ita fieri potest; sed agè, quid
fuit causæ, quamobrem ni-
hil memoriæ mandaveris.*Negligentia mea; non enim
diligenter audiebam.

Quid igitur faciebas?

Identidem dormiebam.

Ita soles: sed quid agebas in
reliquo tempore?Cogitabam mille ineptias,
fooleries,

- fooleries, as children use to do.
- L Are you so bery a child that you could not be attentive to hear the word of God? 90
- D If I were attentive, I might benefit something.
- L What have you deserved then? 95
- D Stripes.
- L You have deserved indeed, and that good store.
- D I ingenouly confels it.
- L From the teeth outward, I suppose. 100
- D Nay, verily, from my heart.
- L Perhaps so; but in the meantime get you ready to be whipt. 105
- D Ah Master, I beseech you forgive me.
- I confels I have done amiss, but not of an ill purpose.
- L But that so wretchedness negligence is the next to lewdness. 110
- D Truly I do not deny it, but beseech your mercy for Jesus Christ's sake.
- L What will you do then, if I shall pardon you? 115
- D I shall do my duty hereafter, I hope.
- L You should have said withal, by God's help; but you care little for that. 120
- D Yes, master, by God's help
- Ut solent pueri.
- An tu adeo puer es, ut non seas attentus esse ad verbum Dei audiendum.
- si attentus essem, possem quid proficere.
- Quid igitur meruisti?
- Verbera.
- Meruisti profecto, idque largissime.
- ingenue confiteor.
- Verbo tenuis, opinor.
- Imo certe, ex animo.
- Fortasse; sed interim parat ad Plagas recipiendas.
- Ah Magister, ignosce, obsecro.
- Peccavi fateor, sed nulla malitiâ.
- atqui tam supina ista negligentia proximè ad malitiâ accedit.
- Non equidem inficior, tuam imploro clementiam per Jesum Christum.
- Quid igitur facies, si tibi novero?
- Faciam officium meum post hac, ut spero.
- Addendum erat, adjuvante Deo; sed id parum carere.
- Imo, magister, adjuvante

hag

I will
after
Well,
for
pardon
tion,
your
I than
For
bours
good
God A
may
I besee

Col. 3

Master
teach
libat
Where
He is fi
How do
One of
bouse
Tell my
He is no
How do
For
three
Tell th
form,
his boy
What if
Away
think I
as to re
I
Get you

I will perform my duty here. 125
alter.

Well, I pardon your fault
for your tears sake; and I
pardon you on that condi-
tion, that you remember 130
your promise.

I thank you kind master.

You shall be in special fa-
vour with me, if you be as
good as your word. 135

God Almighty grant that I
may do it.

I beseech he may grant it.

Col. 3. *Nathaniel, the Man,
the Master.*

Master, there is no body to
teach in the sixth form.

What a thing is this?

Where is master Philip?

He is sick in bed.

How do you know?

One of the scholars in his
house told me so.

Tell my Usher.

He is not in his study. 10

How do you know?

For I knock'd at the door
three or four times.

Tell the teacher of the first
form, that he send one of 15
his boys.

What if he will not send?

Away you fool; do you
think he hath so little wit
as to refuse? 20

Get you gone and make haste.

Deo, præstabo posthac of-
ficiam.

Age, condono culpam tuis la-
chrymis; tibi quæ eâ lege ig-
nosco, ut promissi memi-
neris.

(Nissime.

Gratias ago, magister huma-
nissime,

Eris apud me in maximâ gra-
tiâ, si promissa servaveris.

Faxit Deus optimus maximus
ut possim.

Faxit, precor.

Col. 3. *Nathanael Famulus,
Magister.*

Magister, nemo est qui doceat
in sextâ classe.

Quid hoc rei est?

Ubi est Magister Philippus?

5 Morbo detinetur in lecto.

Qui scis?

Nunciavit quidam ex discipu-
lis ejus domesticis.

Dic Hypodidasalo meo.

10 Non est in musæolo suo.

Qui scis?

Nam ego ter aut quater pul-
savi ostiolum.

Dic primæ classis doctore, ut
mittat e suis aliquem.

Quid si nolit mittere?

Abi inepte; an putas eum esse
tam imprudentem ut recuset?

Abi, propera. P Col.

Col. 4. *Anthony, the Master,
the Scholars.*

A Master. (ter ?)

M How now ? what is the mat-

A Were are some that would
speak with you.

M Where are they ?

A They tarry for you in the
cotton-street.

M I will go to them presently.

A But they are in haste.

M Run before, and bring them 10
into the Courtyard ; I will
come after you : do ye in
the mean time tarry and be
quiet.I will be here by and by, 15
that I may send you away
to supper.

A O what a good word is this?

Col. 5. *Canellus,
The Master.*C Master, what shall we say to
morrow morning ?P I told you openly to day
morning, before you gave
over the School.C But I was not there, Ma-
ster.P Ask your School-fellows. 10
For if they should ask me
every one several concern-
ing things that I spake o-
penly, I pray thee, when
should there be an end ?Col. 4. *Antonius, Magister,
Discipuli.*

Magister.

Hem, quid est ?

*Sunt quidam, qui te conventum
volunt.*

5 Ubi sunt ?

Te expectant in vico.

Nunc adibo.

Atqui *urgent.*10 *Præcurre tu, atque eos inter-
mitte in aream ; ego te se-
quar : vos interim expelle-
cum silentio.*15 *Mox ego adero, ut vos ad co-
nam dimittam.*

O quam bonum verbum ?

Col. 5. *Canellus,
Præceptor.*

Præceptor, quid reddem ?

cras mane ?
Hodie mane palàm dixi, a-
*te è scholâ missionem.*5 *At ego non aderam, præ-*
*ceptor.*10 *Roga condiscipulos. Nam
vellent singuli me inter-
rogare de rebus à me palàm
dictis, quæso quando finis
esset ?*

And therefore see you be
wiser hereafter.

C I will have a care as far as
I am able.

P But where was you?

C I was gone abroad.

P Why was you gone abroad.

C That I might look after
some business, about which
my Father writ to me.

Of whom did you ask
(leave?)

P Of the Usher.

P Why not of me rather?

C Because you were busie.

P What was I doing?

C You were talking with some
Gentlemen in the Court
that came to speak to
you.

P Go your way : now I call it
to mind.

Col. 6. *The Master, the Man,
the Monitors.*

Ho, Martin!

Anon, I am here Master.

Call me the five publick Mo-
nitors hither, whom I chose
yesterday for this month ;
do you not know?

Yes, very well, for I my self
was there.

I suppose they are every one
in their form. Make haste.

I will come again as soon as
can be.

Itaque fac sis possit pruden-
tior.

Curabo pro viribus.

Sed tu ubi eras?

Prodieram.

Quid prodieras?

Ut curarem negotium ali-
quod, de quo pater ad me
scripserat.

A quo petivisti veniam?

Ab hypodidascalo.

Cur non à me potius?

Quia eras occupatus.

Quid agebam?

Alloquebaris in areâ quosdam
viros honoratos, qui te con-
ventum venerant.

Abi : nunc recorder.

Col. 6. *Præceptor, Famulus,
Observatores.*

Heus, Martine!

Hem, præsto sum, here.

Accerse mihi huc quinque
publicos observatores, quos
hesternò die in hunc men-
sem elegi ; nostin'?

Optimè, nam egomet ade-
ram.

Sunt (opinor) in suo quisque
auditorio. Festina.

Quamprimum rediero.

O We are all here, Master.

Quid do you please to command us ?

P It was enough to bid ; I am neither Commander nor Magistrate. I gave order to call for you hither, that I put you in mind of your duty.

Therefore hearken and mind diligently.

You are not ignorant with how great fear of the Lord I chose you yesterday in our common Hall.

We began with devout prayers ; our admonition followed, and our exhortation to all the company of scholars touching the fear of the Lord, and touching manners which become Scholars, who are daily at the School : and then I chose you five not without the approbation of the best youths, whom I thought fit for this employment : at last of all we came to the latter prayer, and a thanksgiving.

Do not therefore think that action, in which the name of the Lord hath been called upon so seriously, to be a play or a jest.

And although this function

15 Adsumus omnes, præceptor. Quid tibi placet imperare ?

20 Satis erat jubere ; nec ego sum imperator, nec magistratus. Ego vos huc accersendos jussi, ut vos vestri officii commonefacerem.

25 Vos igitur attentis auribus atque animis audite.

Non ignoratis quanto cum timore Domini hesterno die palàm in aulà nostrà communi vos elegerim.

30 Auspicati sumus à sacris precibus ; sequuta est admonitio nostra, atque exhortatio ad omnem cætum scholasticum de timore Domini, deque moribus qui deceant studiosos in scholà quotidie versantes : deinde, non sine optimorum adolescentium approbatione, vos elegi quinque, quos ad hoc munus idoneos existimavi : postremo ventum est ad secundam cum gratiarum actione precationem.

45 Ne igitur putetis ludum fuisse aut jocum actionem illam, in quà nomen Domini tam studiose fuerit invocatum.

Ac licet apud imperitos aut scem

ceptor.
rare?

nec ego
ec magi-
bus accer-
veltri of-
em.

uribus at-

nto cum
terno die
trâ com-

âcris pro-
admoni-
hortatio
holasticum
i, deque
nt studio-
cidie ver-
sine op-
itium ap-
egi quin-
unus ido-
postremo
secundam
ione pre-

udum fu-
onem il-
n Domini
t invoc-

eritos aut
seem

seem both base and abject
with them that are unskil- 55
ful and proud; yet do you
think that service of yours
to be both honourable and
holy. But if you shall
think otherwise, it cannot 60
be that you should right'y
discharge your office.

Therefore I exhort you all
that I can, and I beseech 65
you for Jesus Christ's sake,
that in the fear and reve-
rence of God you shew di-
ligence in all those things
which you shall conceive to 70
belong to your office.

Let there be far from you
therefore all partiality, ha- 75
tred, favour, study of re-
venge, and the like which
carrp men atwap, and cor-
rupt sound judgment.

Fear not the threats of lewd
persons, wherewith they 80
use to deter the minds of
young men from their
duty.

For what power have they
over you? rather fear him 85
who is the Lord, who
hath power of life and
death.

Let the fear (I say) of that
so great a Prince be al- 80
ways before your eyes.

arrogantes hoc munus & vi-
le & abjectum videatur;
vos tamen credite, cum ho-
noricum, cum sanctum esse
vestrum istud ministerium.
Quod si aliter existimabitis,
fieri non potest ut munere
vestro recte fungamini.

Itaque ego vos exhortor
quantum possum. & per Je-
sum Christum obtestor, ut
cum Dei timore atque reve-
rentiâ diligentiam præstetis
in iis omnibus quæ intelli-
getis ad officium vestrum
pertinere.

A vobis igitur absit omnis fa-
vor, odium, gratia. studium
vindictæ, & similia quæ
transversos agunt homines, &
sincerum corrumpunt judi-
cium.

Ne timeatis improborum mi-
nas, quibus illi animos ado-
lescentium ab officio solent
abstergere.

Quam enim habent in vos
potestatem? potius eum ti-
mete qui vester est Domi-
nus qui vitæ ac necis potesta-
tem habet.

Illius (inquam) tanti prin-
cipis timor vobis ob o-
culos semper observetur. In-

Ye shall incur (I know) the hatred of some wicked and lewd persons; but let the love and dearness of your heavenly Father alone be of more weight with you, than all the ill will of all men.

We always mindful of that saying, whereby our Saviour and chief Master exhorted his Disciples to constancy.

If the World hate you (saith he) know that it hated me before.

Do not you therefore care a pin for all the threats, offences and grudgings of knavish fellows, in respect of Christ himself; so long as ye may faithfully do service to the glory of God.

These are the things concerning which I thought good now to admonish you, according to the shortness of the time, besides those things which you heard yesterday in the Hall.

We give you hearty thanks, most kind Master, and we beseech Christ, that he would always increase his gifts in you,

And we earnestly desire you that (if it be no trouble)

curretis (scio) in aliquot improborum ac dissolutorum odium; sed pluris vobis sit unius Patris vestri celestis amor & charitas, quam omnes omnium hominum inimicitia.

Estote semper memores verbi illius, quo Servator noster & summus Præceptor suos Discipulos ad constantiam hortabatur.

Si vos (inquit) odit mundus, scitote quod me prius odio habuerit.

Vos igitur propter ipsum Christum omnes flocci facite nebulonum minas, offensiones, inimicitias; dummodo gloriæ Dei possitis inservire fideliter.

Hæc sunt de quibus nunc pro temporis brevitate vos admonendos esse existmavi, præter illa quæ vos in aula hesternò die audivistis.

Maximas tibi gratias agimus, præceptor humanissime, & Christum precamur, ut sua dona tibi semper adaugeat.

A te vero vehementer petimus, ut (si tibi molestum

to you) you would give up
your exhortation, written
down, that we reading it 135
over sometimes amongst our
selves, may fasten it the
better in our memory.

I will do that at the first op-
portunity, (seeing ye request) 140
a thing which indeed is ve-
ry honest.

We desire too (if you please
to have of you a little note
written of the chief heads 145
of our office, that we may
be certified what we are
chiefly to mind in this mat-
ter.

You put me in mind of this 150
in good time, and so I
was resolved a good while
ago; but every day one
thing after another hath
hindered me.

Therefore I will give you 155
such a little note, to wit,
which may contain what-
soever belongs to the duties
of publick Monitors; and 160
ye shall taste it out of my
copy, which I will keep, to
the end that I may deliver
it also to other Monitors,
which are like to be here- 165
after.

Now return you every one
to his form.

We go straight way, Ma-
ster.

non est) præscriptam des no-
bis hortationem tuam, quâ
illam inter nos quandoque
relegentes, *memorie tenacius*
infigamus.

Id ego faciam primo quoque
tempore, quandoquidem rem
sane honestissimam postula-
tis.

Optamus etiam à te (si pla-
cet) commentariolum scrip-
tum habere de præcipuis of-
ficii nostri capitibus, ut si-
mus certiores quid potissi-
imum sit nobis hæc in re ob-
servandum.

In ipso tempore de hoc ad-
mones, & sic ego jampridem
in animo habebam; sed me
quotidie aliud ex alio impe-
divit.

Dabo igitur ejusmodi com-
mentariolum, quod videli-
cet contineat quicquid ad
observatorum publicorum
officia pertinebit; id autem
describetis ex ipso archetypo
meo, quod ideo servare vo-
lo, ut cæteris quoque tra-
dere possim futuris observa-
toribus.

Nunc redite in suum quisque
auditorium.

Restâ imus, præceptor.

Col. 7. Clericus,
the Master.

C Master, may not I and my
Uncles son go home?

M To what end?

C To my Sisters Daughters
wedding.

M When is she to be married?

C To morrow.

M Why will you go so quickly?

C To change our cloaths.

M You may go for me; but
on this condition, that you
come hither again to mor-
row to bed.

C What if my Uncle will have
us tarry the latter wed-
ding day?

M I know very well, he will not
stay you, if so be you tell
him on what condition I
let you go.

C We will tell you the truth.

M Go your way, and take heed
of all dissemper; and cause
that your light may shine
before men, that your hea-
venly Father may be glori-
fied.

C We trust it will be so, by
his assisting of us in all
things.

Col. 8. Laurence,
the Master.

L May I not go forth, Master?

Col. 7. Clericus,
Magister.

Licetne, magister, ut ego
patruelis eamus domum?

Quid eo?

Ad-nuptias consobrinæ.

Quando est nuptura?

Craftino die.

Cur tam cito vultis ire?

Ut mutemus vestimenta.

Per me licet eatis; hâc tamen
lege, ut cras huc redeat
cubitum.

Quid si volet patruus ut ex-
pectemus nepotia?

Non detinebit vos, satis scio
dammodo dicatis ei quâ-
ge deniserim.

Verum fatebimur.

Abito, & ab omni cavete in-
temperantia; faciteque ut
luceat lux vestra coram ho-
minibus, ut glorificetur ve-
ster ille cœlestis Pater.

Ita quidem speramus fore
ipso nos in omnibus adju-
vante.

Col. 8. Laurentius,
Magister.

Licetne exire, magister?

What

M What cause have you to go forth?

L That I may seek some of our Country folks in the market.

M What need is there of that?

L I would speak to them to put my friends in mind, either to bring me some bread, or send me some.

M Where bread fails, there all things are to be sold.

L This is a common proverb among us.

M Yea, a very common one every where, so necessary is bread for the life of men.

L As to the matter: would you not go abroad?

L You please, Master, lest I lose the opportunity of my business.

M Go your way, and make haste to come again before dinner.

L Truly I will do my endeavour.

Col. 9. *Beatus, the Master.*

L May I not go forth with my Brother?

M What cause is there?

L That my mother may buy us shoes, and then that we may go to the barber.

M To what purpose?

Quæ tibi exeundi causa?

Ut quæram in foro aliquem ex nostratibus.

Quid istud opus est?

Mandare illis volo, ut meos admoneant de pane, mihi aut adferendo, aut mittendo.

Ubi panis deficit, omnia sunt illic venalia.

Istud vulgatum est apud nos proverbium.

Ubi ubique pervulgatum, adeo panis mortalium vitæ est necessarius.

Sed ad rem: tu nunc prodire vis?

Si tibi placet, magister, ne mei negotii occasionem amittam.

Abi, & festina ante prandium redire.

Dabo equidem Operam.

Col. 9. *Beatus, Præceptor.*

Licetne mihi exire una cum fratre?

Quid causæ est?

Ut mater emat nobis calceos, deinde ut tonsorem adeamus.

Quid eo?

- B To cut our hair.
P What need is there now ?
B That (if God permit) we may go to morrow to see 10 our Uncle.
P Go, and come again in due time to your books.
But, ho boys, bring me a certificate from your mother 15 against to morrow, or bring a witness along with you.
B By God's help, I will have a 20 special care of it.
Would you have any thing else, Master ?
P That you present my service to your mother. 25
-
- Col. 10. Albertus, the Master.
-
- A Master, may we not go to the Barber.
P Why so ?
A To cut our hair.
P Ye would willingly go forth 5 six times every day : but tarry till to morrow that ye may go with the rest.
A But the barbers shop will be 10 throng'd by reason of the marker.
P What then ? ye will have leisure enough to wait.
Get you to your books and 15 gain.
A As you please, Master.

Resectum capillos.

Quid nunc opus ?

Ut cras (si Dominus permiserit) invisamus patrum.

Ite, & mature redite ad studium.

Sed heus pueri, adferte mihi a matre testimonium in crastinum diem, aut testem adducite.

Deo juvante, id curabo diligenter.

Nunquid aliud vis, Præceptor ?

Ut meis verbis matrem-officiis salutetis.

Col. 10. Albertus, Præceptor.

Præceptor, licetne nobis ire ad tonsorem ?

Quid eo ?

Ut capillum tondeamus.

Libenter quotidie exiretis sexies; quin expectate in crastinum diem, ut eatis unicum cæteris.

Atqui propter forum turbæ erit in tonsurinâ.

Quid tum ? satis habebitis otii ad expectandum.

Recipite vos ad studium.

Ut libet, præceptor.

Col.

Col. 11. *Bergius, the Master.*

Master my father hath sent
for me.

Where is he?

In the Inn.

When came he?

He came but even now.

Who brought you word so
soon?

He sent his man to me.

Where is he?

He carries for me at the
door.

Why did you not bring him
in?

He would not come in.

Why so?

Because (as he saith) he is in
haste.

Call him, that I may
speak with him a little; 20
and then go your way:
but see you be here again
quickly.

I will go call him.

Col. 12. *The Master,
Ruscineus.*

Where is Martin?

He is gone to the market.

Why so?

To buy a girdle (as he
said).

He should not have gone
forth without my bidding:

But this is nothing to
you.

Col. 11. *Bergius, Præceptor.
Præceptor, accersor à patre.*

Ubi est?

In diversorio.

5 Quando venit?

Advenit modo.

Quis tibi tam cito nunciavit?

Misit ad me famulum.

10 Ubi est?

Præforibus me expectat.

Cur illum non intromisisti?

15 Noluit intrare.

Quid ita?

Quia (ut ait) festinatione ur-
getur?

Voca illum, ut paucis conveniam;
20 deinde abi: sed cura ut quam
primum hac adsis.

Eo vocatum.

Col. 12. *Ludimagister,
Ruscineus.*

Ubi est Martinus?

Ivit ad forum.

Quid eo?

Emptum (ut dixit) cingulum.

0 Injussu meo exire non de-
buit:

Sed hoc nihil ad te.

Wh

- Who should give you your
Bever?
- R** He said he would come again
at two a clock, to give it
us.
- L** What if he deceive you?
- R** That is not his fashion.
- L** Unless he come at the hour
appointed, put my wife in
mind of your Bever; for
she hath another kep of the
butterp.

Col. 13. *The Master,*
Scarronus.

- P** I wonder greatly whence
you come now.
- S** I come again from home,
Master.
- P** Why went you home?
- S** To fetch my Bever.
- P** Why had you not brought
it?
- S** My mother was busie.
- P** What then? should you go
abroad without any bid-
ding?
- S** I ought not, I confess.
- P** What have you deserved
then?
- S** To be whipt;
But I pray you, master, par-
don me.
- P** Why did you not ask leave
to go forth?
- S** Because I durst not disturb
you.
- P** What was I doing?

Quis dabit vobis merenda
Dixit se horâ secundâ re-
surum, ut det nobis.

Quid si fallat?
Id non est moris ejus.
Nisi ad horam adfuerit,
mone uxorem de ve-
merendâ; habet enim
vram alteram cellæ penuriam.

Col. 13. *Præceptor,*
Scarronus.

- Demior unde nunc venias.*
Domo redeo, Præceptor.
- S** Cur iveras domum?
Petiturum merendam.
Quamobrem non attuleras.
- Mater erat occupata.*
Quid tum? debuisti exire
jussu meo?
- Non debui, fateor.
Quid igitur meruisti?
- Plagas accipere;*
Sed ignosce mihi, quaeso, pæ-
ceptor.
- Cur non petivisti exeundi
testatem?
- Quia non audebam te inter-
pellare.
- Quid agebam?

You was holding a little
book, and reading some- 25
thing.

It may be so, but yet ye of-
ten disturb me about a smal-
ler matter; therefore get
you ready to be whipt. 30

I pray you, master, pardon
me.

Let me bethink my self be-
fore a little while.

Well, I pardon you, both be-
cause you confess ingenu-
ously, and because you seem
to me to be studious e-
nough. 40

I thank you very heartily
most kind master.

Col. 14. William, the
Master.

Master, I have no paper
left to write withal: will
you give me a book?
For what use?

Partly for Colloquies, and
partly for Copies. 5

Have you set it down in
your book?

I have set it down.

Let me see it.

Look you where it is, Ma-
ster. 10

What is that? you have set
down eighteen sheets: will
you have of the larger pa-
per then? 15

Tenebas libellum quendam,
& legebas aliquid.

*Fieri potest, sed vos tamen se-
pe me interpellatis ob rem
leviorem; nunc igitur para-
te ad vapulandum.*

Parce mihi, obsecro, præcep-
tor.

35 *Sine ut prius cogitem aliquan-
tisper.*

Age, parco, tum quia inge-
nue confiteris, tum quod sa-
tis studiosus mihi videris.

Gratias ago maximas, præ-
ceptor humanissime.

Col. 14. Gulielmus, Ludi-
magister.

Præceptor, non restat mihi
charta ad scribendum: visne
dare codicem?

Quem in usum?

5 Partim ad colloquia, partim
ad exemplaria.

Retulisti in codicem tuum?

Retuli.

Ostende.

Ecce tibi, præceptor.

Quid istud? retulisti octode-
cim; vis ergo de majori?

G If you please.

L Ask my man for it; and lest he should make any doubt, shew him your book, that he may set the same thing down in his.

G I hear you.

L Hear then; and take heed too that you do not spoil your paper, for fear your father be very angry with you.

G God grant I may make good use of it.

Col. 15. *Grivetus,*
the Master.

G Master, may I go forth?

L Why so?

G To buy meat-knives.

L Where are those which you had?

G I left them at home.

L Why so?

G Because they were become dull, and good for nothing.

L Have you any money to buy others?

G My mother gave me some.

L Who shall help you to buy them?

G *Gerardus.*

L Go verily, and see you be not rozened.

G We will have a care, by God's help.

L He indeed helpeth all men,

Si tibi placet.

Pete à famulo; ac ne dubitè ostende illi tuum codicem at idem in suum referat.

Audio.

Audi; item cave ne abas chartam, ne tibi pater gravis succenseat.

Faxit Deus, ut bene utar.

Col. 15. *Grivetus,*
Ludimagister.

Præceptor, licetne prodire? Quamobrem?

Uc enim cultellos mensuravi? Ubi sunt quos habebas?

Reliqui domi.

Quid ita?

Quia jam obtusi erant, & inutilis.

Habesne pecuniam ad emendos alios?

Mater dedit mihi.

Quis erit adjutor ad emendum?

Gerardus.

Ite sanè, & cavete ne vobis imponatur.

Cavebimus, Deo juvante.

Omnes quidem juvat, sed

but especially those that
refer all things to his ho-
nour.

Col. 16. Vernetus, the Master,
Spatula.

Master, may I speak a word
or two with you?
Speak.

We two propounded, if you
thought good, to go to
walk abroad, whilst others
play.

Whither will ye go abroad.

Into the next suburbs.

And what will you do as you
walk?

We will hold some confe-
rence.

But of good and honest mat-
ters.

This fairness of the season,
and this so goodly a face of
the earth, will afford us
some honest subject.

There is never matter of
praising God wanting, at
least so to those that tru-
ly serve him.

Never indeed; but that we
may return to the purpose,
(Master) will you give us
leave to go abroad out of
the City?

Unless your constant fide-
lity, and true love to
learning, were well known

potissimum qui ad ejus, ho-
norem omnia referunt.

Col. 16. Vernetus, Ludimag-
ister, Spatula.

Præceptor, licetne pauca?

Loquere.

Nos duo proponēbamus, si
tibi ita videretur, ire, dum
cæteri ludunt, foras ambula-
tum.

Quo vultis exire?

In proxima suburbana.

Quid autem agētis ambulantes?

Tractabimus colloquium ali-
quod.

Sed de bonis & honestis re-
bus,

Hæc temporis serenitas, & tam
pulchra terræ facies, præbe-
bunt nobis honestum ali-
quod argumentum.

Nunquam deest Dei laudan-
di materia, dumtaxat veris
ejus cultoribus.

Nunquam profecto; sed ut
ad propositum revertamur
permittes nobis (præceptor)
extra urbem prodire?

Nisi mihi perspecta esset ve-
stra perpetua fidelitas, &
verus amor literarum, nun-
to

known to me, I would never give you leave; especially seeing naught but the 35 have so often beguiled me in this kind.

Go ye therefore abroad, and come home again to supper in due time. 40

Col. 17. *Isaiab, the Master.*

I Master, may I not go abroad? 30

L Whither do you desire to go abroad?

I To the Taylor.

L Why so?

I To fetch my breeches.

L Are they made already?

I They are, as I think.

L You do well to say, I think, because the thing is uncertain. 10

I But he promised me them against this day.

L What if he deceive you? 15

I It will be no marvel.

L Now you have spoken truth too: for Tradesmen seldom perform their word at the time promised. 20

I Nevertheless, Master, I will go see, if you will give me leave.

L I do not hinder you. 25

I Would you have any thing Master?

quam permitterem; praefertim cum pravi adulescenti me saepe in hoc genere tefellerint.

Nos igitur prodite, & mature ad cenam revertimini.

Col. 17. *Isaias, Ludimagister.*

Præceptor, licetne prodire?

Quo prodire cupis?

5 Ad Sartorem.

Quid eo?

etitem femoralia.

Jamne facta sunt?

sunt, opinor.

10 Recte opinor dicis, quia res incerta est.

Atqui promiserat mihi in hunc diem.

15 Quid si fallat?

Nihil mirum fuerit.

Nunc quoque vere loquutus es: nam raro ad promissum tempus fidem præstant artifices. 20

Videbo tamen, Præceptor, si mihi permiseris.

25 Nihil Impedio.

Nunquid vis, Præceptor?

Yes,

Yes, that pour You d mind

May v Which Home. How often My m I an go ho For wh That our c What lice? Yes an taly toffe We d As th bard she h that all h are y ye an casio your Do ye I w row look

Yes, that thou make haste,
that you be not away at
your lesson.

You do well to put me in
mind : I am going.

Col. 13. *Caius, the
Master.*

May we not go forth ?

Whither ?

Home.

How now, to gad home so
often ?

My mother commanded that
I and my brother should
go home to her.

For what reason ?

That our maid might look
our cloaths.

What is that ? Have you any
lice ?

Yes and a great many indeed.

Why did you not tell my
wife so much ?

We durst not.

As tho' indeed she was so
hard to be spoken to.

She hath a maid chiefly for
that purpose, to see you be
all kept cleanly ; neither
are you ignorant of it, but
ye are glad ye have an oc-
casion offered you to go see
your mother.

Do ye tarry therefore ; and

I will take order to mor-
row that your cloaths be

lookt.

Imo, ut properes, ne desis
praefectioni.

Bene mones : abeo.

Col. 18. *Cajus, Prae-
ceptor.*

Licetne prodire ?

Quo.

Domum.

Hem, tam saepe ire domum ?

Mater iusserat ut ego & fra-
ter ad se iremus domum ?

Cujus rei gratia ?

Ut ancilla vestimenta nobis ex-
citeret.

Quid istud ? Sane vobis pe-
diculi ?

Et quidem multi.

Cur uxorem meam non admo-
nuistis ?

Non ausi sumus.

Quasi vero illa sit usque adeo
difficilis.

Ancillam habet ea potissi-
mum gratia, ut vestrum
omnium curet munditiam ; nec
vos ignoratis illud, sed gau-
detis matris invisendae occa-
sionem vobis dari.

Vos igitur manete ; cras ego
curabo ut vobis excuriantur
vestes.

Q

But

P But our mother will chide us.

C I will pacifie her: do you rest you contented.

Col. 19. Tornator, the Master.
the Scholars.

T Master, may I go home to morrow?

L Why so?

T To fetch some bread,

L Have you none left?

T There is none left indeed but a very little.

L What doth your Brother? is he to go with you?

T My father commanded so.

L When met you with him?

T On Thursday, when he came into the City.

L Where saw you him?

T At the market.

L Do not you lie?

T I do not lie.

L How will you prove it?

T There are some of my school-fellows which were there.

L Who were they, without any more ado.

T Here are *Blasius* and *Audax*.

L Is it true, boys?

D Altogether true.

L How do you know?

T We saw his Father, and heard those very words.

L If it be so, I give you leave to go home with your brother.

Sed mater nos objurabit.

Egomet eam placabo: quiescite

Col. 19. Tornator, Ludimagister, Discipuli.

Præceptor, licetne cras ire domum?

Quid eo?

Petitur panem.

Non tibi restat?

Restat quidem, sed parum admodum.

Quid frater? estne tecum iturus?

Iussit pater.

Quando convenisti illum?

Die Jovis, quum venisset hanc urbem.

Ubi illum vidisti?

Apud forum.

Non mentiris?

Non mentior.

Unde probabis?

Sunt ex condiscipulis qui aderant.

Qui tandem?

Adfunt *Blasius* & *Audax*.

Eane verum, pueri?

Omnino verum.

Quid scitis?

Vidimus ejus patrem, & ad-

divimus ipsa verba.

Si ita est, permitto ut eas domum cum fratre.

Fare

The

his

We w

all o

But d

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God?

See y

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I will

Verily,

Nay, I

Would

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Col.

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Col.

Fare you well, Master.
 The Lord God have you in
 his keeping.
 We wish you the same with
 all our hearts.
 But do you hear, when will
 you be here again?
 To morrow at even, by
 God's help.
 See you remember your
 promise.
 I will have a care.
 Verily, as you use to do.
 Nay, I hope better.
 Would you have any thing?
 That you commend me to
 your Father and Mother.
 I will do it with all my heart:
 farewell again, master.
 And fare you well too, but
 walk leisurely, because of
 the heat of the Sun.
 So we use to do.

Col. 20. The Master,
Villarianus.

What means it, that you
 have been away this whole
 week?

I was of necessity to tarry at
 home.

Why so?

That I might be with my
 mother, who was sick.

What service did you to her?
 I read pretty often to her,

Vale, præceptor.
 Vos servet Dominus Deus.

Idem tibi precamur ex ani-
mo.

Sed heus, quando huc ade-
ritis?

Crastino die vesperi, Deo ju-
vante.

Cura ut promissi memineris.

Curabo.

Scilicet, ut soles.

Imo melius, spero.

Nunquid vis?

Ut verbis meis salutem dicas
parentibus.

Faciam libenter; iterum vale,
præceptor.

Vos quoque valete, ac lento
 gradu ambulate, propter
 æstum solis.

Ita facere solemus.

Col. 20. Magister,
Villarianus.

Quid sibi vult, quod absueris
 hæc totâ hebdomadî?

Oportuit me manere domi.

Quamobrem?

Ut matri adessem, quæ ægro-
tabat.

Quid illi officium præstabas?
 Sæpius ei legebam.

Q 2

What

M What did you read?

V Something out of the Scriptures.

M This was a holy and a commendable piece of service. 15
I wish all would so give themselves to the Word of God.

But what, did you nothing else?

V As oft as there was need, I helped our maid to tend upon her.

M Are these things all true?

V I have a Ticket. 25

M Bring it out.

V Look you!

M Who writ it?

V Our man, in my mothers name.

M I acknowledge his hand, because you have often brought me one from him.

V May I not go into my seat? 35

M Why should you not, seeing you have given me satisfaction?

V I thank you, master. 40

Col. 22. *Lacetus, the Usher.*

L Master, may I go abroad? (forth?)

H What cause have you to go

L I must go to the market.

Quid legebas?

Aliquid ex sacris Literis.

Sanctum istud & laudabile ministerium. Utinam omnes studerent Verbo Dei.

Sed quid, nihil agebas præterea?

Quoties opus erat, illi ministrabam cum ancilla.

Hæcine vera sunt omnino?

Habeo Testimonium. 25

Profer illud.

Ecce!

Quis scripsit?

Famulus noster, matris meae. 30

Agno/co ejus manum, quia scribit ab illo mihi attulisti.

Licetne igitur redire in sedem meam?

Quidni liceat, cum mihi satisfeceris.

Gratias ago, præceptor. 40

Col. 22. *Lacetus, Hypodidascalus.*

Præceptor, licetne mihi ibi dire?

Quæ tibi est prodeundi causa?

Est mihi eundem ad forum.

H Why so?
 L To buy leather.
 H For what use?
 L for shoe-soles.
 H Who shall help you in the
 buying?
 L A towns man, to whom
 my father gave this order.
 H You should have come to me
 with the rest that went
 abroad to the market.
 L I was busie.
 H Wherein?
 L In writing a letter to my
 father.
 H When will you send it?
 L To day, if I shall meet with
 any of our town in the
 market.

H Go your way, and remem-
 ber to be here at the usual
 hour.
 L I will remember.

Col. 23. Arator,
 the Master.

H Master, I went out by your
 leave at one of the clock,
 and now I am come again.
 L Have you dispatched your
 business?
 A I have dispatched, I thank
 God.
 L It is well done: what a clock
 is it?
 A It is at hand of two.

Quid eo?
 Ut emam corium.
 In quem usum?
 Ad calceorum soleas.
 10 Quis te adjuvabit in emptio-
 ne?
 Quidam oppidanus, cui hoc man-
 davit pater meus.
 15 Debueras adivisse me cum
 ceteris qui ad forum prodie-
 runt.
 Occupatus eram.
 20 Quâ in re?
 In scribendis ad patrem li-
 teris.
 Quando eas dabis?
 Hodie, si quem in foro no-
 stratum offendero.

Abi, & memineris ad horam
 solitam adesse.

30 Meminero.

Col. 23. Arator,
 Ludimagister.

Præceptor, tuo permissu ho-
 râ primâ prodieram, nunc
 redeo.
 Curasti negotium tuum?
 5 Curavi, Gratia Deo.
 Factum bene: quota est ho-
 ra?
 10 Instat secunda;

Q 3

Q 3

L Tell me my man; and then go to your Bever with the rest.

Col. 23. *Eusebius,*
the Master.

E Master will you lend me a little money?

P What need have you of money?

E To satisfie *Sylvius*.

P How much do you owe him?

E Three half pence.

P Upon what account?

E Because he writ me some 10 Colloquies.

P Let me see them.

E See, if you please.

P Go to the Usher, bid him give as much as you desire. 15

E I thank you, master.

P You have no reason to thank me; but set it down in your book.

E But I have set it down already. 20

P It is well done: let my Usher see it.

Col. 24. *Blasius,*
the Master.

B Master, may I go to my Guardian?

L What reason moves you?

B He bad me come and meet him to day, if I had any leisure. 5

Voca mihi famulum; deinde ito ad merendam cum ceteris.

Col. 23. *Eusebius,*
Præceptor.

Præceptor, visne mihi mutuo dare aliquantum pecuniæ? Quid opus est tibi pecuniâ?

5 Ut *Sylvio* satisfaciam.

Quantum debes illi?

Affirm cum fuisse.

Quo nomine?

Quia scripsit mihi aliquot Colloquia.

Ostende.

Vide, si placet.

Adi Hypodidasalum, dicet quantum petis.

Gratias ago, præceptor.

Non est quod agas; sed refer in codicem tuum.

Quin jam retuli.

Factum bene: ostende ipsi Hypodidasalo.

Col. 24. *Blasius, Lu-*
dimagister.

Licetne mihi, Præceptor, a dire *Tutorem*?

Quæ te causa movet?

Jusserat ille ut se hodie convenirem, si liceret per otium. 5

When

When did he bid you ?

Now three days ago.

Where saw you him ?

In the open place which is 10

over against the Church.

But see you do not lie.

God forbid I should lie.

If you will, I will bring

some of my school-fel- 15

lows that were there to

testify.

Who were they ?

Daniel and Corderius ; will

you have me go call them ? 20

Tarry, I will meet with

them.

But tell me, what doth your

Guardian stand in need of 25

your help for ?

To write down something.

At what a clock then will

you go to him ?

Now, if you please. 30

When will you come back

again hither ?

As soon as he shall have

done with me.

Now go your way, and 35

commend me heartily to

him. (heart.

I will do it with all my

Col. 25. Scriba, the
Master.

Master, my Father invites
you to dinner, if it please
you.

Quando jufferat ?

Nudius tertius.

Ubi illum vidisti ?

In areâ quæ est è regione

Templi.

At vide ne mentiaris.

A me abstine mendacium.

Si vis, dabo testes ex condiscipulis, qui mecum aderant.

M Is he alone ?

S He is alone (I suppose) besides the folks of our own house.

M Excuse me to him, for I was just now invited to another place.

Yet thank him for me.

S Would you any thing else ?

M Nothing, but that you come to the school again in good time.

S In good time, by God's help.

Col. 26. *Gasper,*
the Master.

G May I not go abroad, Master ?

L Whither ?

G First to the Botchers, and then to the Barbers.

L Why to the Botchers ?

G That I may get my stockings mended.

L Are they torn ?

G So torn, that I can scarce put them on.

L Why to the Barber ?

G That I may let him see a bite which is risen upon my thigh, within these few days.

L Uncover it, that I may see it.

G See it, seeing you have a desire so.

L It is a felon.

G So I thought.

Eftne solus ?

S Solus (opinor) præter domesticos.

Excusa me illi, jam enim alibi unde invitatus eram.

Acc tamen illi meis verbis gratias.

Nunquid vis aliud ?

Nihil, nisi ut mature ad schoolam redeas.

Mature, juvante Deo.

Col. 26. *Gasper,*
Ludimagister.

Licetne prodire, præceptor ?

Quo ?

Primum ad sartorem, deinde ad tonsorem ?

Cur ad sartorem ?

Ut curem tibialia reficienda.

Suntne lacerata ?

Adeo lacerata, ut vix indui possim.

Cur ad tonsorem ?

Ut illi ostendam ulcus quod mihi his diebus subortum est in femore.

Detege, ut videam.

Vide, quando ita tibi placet.

Est furunculus.

Ita conjiciebam.

When you shall have opened
it to the Barber, intreat him
to lay a plaister for a while
to it.

I will do as you perswade me.
But is there any body that
will go with you?

Yes, *John Fluvian.*

What business hath he?

He will go to the Barber too.

Go together then, and come
again so.

Would you have any thing
else?

That you hasten your com-
ing back, lest you forget
your Beber.

Col. 27. *Francis,*
the Master.

Master, may we go abroad?

Are you many that would
go?

Almost all.

What means this?

There is a market to day:
hence it is, that almost eve-
ry one would buy some-
thing for himself.

Now am I too busie to take
notice of the reason of eve-
ry ones going abroad: go
therefore to the Tisser that
he may take notice; and if
he have leisure, let him go
along with you.

Cum aperveris tonsori, roga
illum ut emplastrum ulceri
aptum adhibeat.

Faciam ut suades.

Sed nunquis est qui tecum
prodire velit?

Imo, *Johannes Fluvianus.*

Quod habet negotium?

Tonsorem quoq; vult adire.

Ite igitur unâ, & redite simi-
liter.

Nunquid vis præterea?

Ut maturetis reditum, ne
merenda vestra multemini.

Col. 27. *Franciscus,*
Ludimagister.

Præceptor, licetne nobis pro-
dire?

Estisne multi qui prodire vul-
tis?

5 Ferme omnes.

Quid hoc sibi vult?

Est hodie mercatus: inde fit,
ut fere quisque velit aliquid
emere.

10 Nunc ego sum occupator
quam ut singulorum prode-
undi causam possim cognos-
cere: adite igitur *subdosto-*
rem, qui cognoscat; & si va-
cat, vos deducat ipse.

- his goodness hath given us
both a good will. 35
- L He grant that we may al-
ways use this blessing well
to his glory.
But I pray you tell me, of
what gender is *follis*? 40
- P Of the masculine.
L But I should rather have said
of the feminine.
P Why so?
L Because *pellis* is such which is 45
set down in the grounds
for an example.
P You did not guess that amiss.
For nouns that end in *is*, as
pellis, are for the most part 50
feminines.
L Not all then?
P There is scarce any rule so
general, but it hath an ex-
ception. 55
Follis therefore doth fall un-
der an exception, because it
is a masculine. So some
others, as *ignis*, *piscis*, *ax-*
is, &c.
L But how shall I know them? 60
P You will quickly know them
when you come to the
Grammar rule. But in the
mean time mind them di- 65
ligently that speak Latin,
and be sure to set your
self to imitate them.
L But, Master, that is a great
while to. 70
P Some was not built in
- sua bonitate utrisque bon-*
dedit voluntatem.
Faxit ille ut hoc benefi-
recte semper utamur in
sius gloriam.
Sed dic, quæso, follis cu-
est generis.
Masculini.
At ego potius fœminini
issem.
Quamobrem?
Quia tale est pellis, quod
in rudimentis pro exemp-
positum.
Nec abs re id coniecte-
Nam in is finita, quales
pellis, magnâ ex parte fœ-
nina sunt.
Non igitur omnia?
Vix ulla est tam generalis re-
la, quæ exceptione careat. 55
Follis igitur sub exceptio-
cadit, quia masculinum
Sic aliquot alia, ignis, pis-
axis, &c.
Sed unde illa dignoscam?
Facile cognosces, quum
veneris ad Grammaticæ
gulas. Sed interim lo-
loquentes attente observa-
que ad eorum imitationem
ligenter accommoda. 65
At istud longum est, p-
ceptor.
Non sunt nisi longo tem-

one day.

Experience teacheth us so much. But my Father would fain see me a scholar in a years time.

And I would fain see that in a days time.

But what should one do? 80

One must wait for a time in all things.

Your father, because he hath no learning knoweth not what learning is worth, nor with what great pains it is gotten.

You say true; but what answer can I make him, when he complains to me of the long time of getting learning? 90

I will teach you as we are at supper: now go and play with the rest, that I may go again to my study.

I pray you, master, pardon me, that I have interrupted you.

You have not interrupted me at all, because I was not busy.

Besides, if it had been a trouble to me to hear you, could I have put you off till another time?

You might have done that at your own pleasure.

præclara edificia.

Experientia nos istud docet.

At pater meus vellet me annuo spatio doctum videre.

Ego vero istud unius diei spatio videre vellem.

Sed quid agas?

Omnibus in rebus expectandam tempus est.

Pater tuus, quia non dedit literas, nescit quid doctrina valeat, neque quantis laboribus illa comparetur.

Verum dicis; sed quid illi respondere possum, quum apud me conqueritur de temporis longo spatio discendis literis?

Docbo te inter cœnandum; nunc ito lulum cum cæteris, ut me in musæum recipiam.

Ignosce mihi, quæso, præceptor, quod te interpellaverim.

Nihil me interpellasti, non enim occupatus eram.

Præterea, si te audire mihi molestum fuisset, nonne poteram te in aliud tempus rejicere?

Tuo jure id poteras.

Go

Go both together then : and
be sure that each dispatch
his business, that you may
not prove truants.

F By God's help we will have
a care.

Col. 30. *Carbonarius,*
the Master.

C May I go abroad ?

P Whither ?

C To the Taylor.

P Why so ?

C That he may take measure
on me to make me a coat.

P What have you to make it
of ?

C Black cloth.

P Where is it ?

C In my chest.

P But what Taylor have you ?

C *Peter Sylvius.*

P Is he a good workman ?

C I have heard so, and he is
one that my Father
knows, and he bad me go
to him.

P Where dwells he ?

C In the Spittle-street.

P It is not very far off.

See you do not run robing
up and down.

C I will have a care.

P They easily get leave of me
that never beguile me:

Ite igitur una : curate
gentem suam uterque ne
ne sitis cessatores.

Deo juvante, curabimus.

Col. 30. *Carbonarius,*
Præceptor.

Licetne exire ?

Quo ?

Ad Sartorem.

Quid eo ?

Ut mihi tunicam faciendam
riatur.

Quæ tibi est materia ?

Niger pannus.

Ubi est ?

In arcâ meâ.

Sartor autem quis tibi est ?
Petrus Sylvius

Estne peritus artifex ?

Sic audiui, & est notus
meo, qui iussit ut illum
rem.

Ubi habitat ?

In vico *Xenodochii.*

Non nimis longe est.

Cave, discurras.

Cavebo:

Facile à me veniam
trant, qui nunquam fall

God forbid that ever I
should decease you.

Col. 31. Luterinus,
the Master.

Master, may I speak a word
or two?

Speak what you will.

When you say sometimes to
some of us, *Where are the
bellows?* or *reach me the bel-
lows;* it doth not appear,
whether *folles* be of the
masculine or feminine gen-
der.

I confess it doth not appear;
what then?

How can we know then?

Why did you never ask me
this?

We ask you many things so
often, that we are afraid,
lest we should be trouble-
some to you.

As if indeed I ever made
doubt of that: on the con-
trary, I love you the more
the more often you ask me.

For what do I more desire,
than that I may once see
you both very good men
and brave scholars.

Will you give you hearty thanks,
most kind master.

I and you owe that thanks
to our God, who only of

*Avertat Deus ut te unquam
fallam.*

Col 31. Luterinus,
Præceptor.

Præceptor, licetne pauca?

Loquere quid velis.

Quum interdum dicis alicui-
nostrum, *Ubi est folles?* vel
cedo follem; non apparet
utrum *folles* sit masculini
an fœminini generis.

Non apparet, fateor; quid
tum?

Unde igitur scire possimus?

Cur me hoc nunquam ro-
gastis?

Tam multa tam sæpe interro-
gamus, ut vereamur ne tibi
molesti simus.

*Quasi vero istud unquam præ
me feram: contra, ed magis
amo vos, quo me rogatis sæ-
pius.*

*Quid enim magis cupio, quam
ut aliquando vos videam &
optimos & doctissimos.*

*Habemus gratiam maximam.
Præceptor humanissime.*

*Eam gratiam ego & vos Deo
nostro debemus, qui solus
his*

F We thank you, most kind
master.

Col. 23. *The Master,
Theophilus.*

M Did you meet with *Peter*
then to day?

T To day.

M Where?

T In the Temple.

M At what a clock?

T At eight a clock in the morn-
ing.

M Did you ask him when he
was come to the school?

T I did ask him.

M What said he?

T I know not quoth he.

M You should have perswaded
him to come again.

T I did that indeed, and at a
large.

M You did well; but what an-
swer did he make you?

T That his Father kept him
still to gather fruits.

M What if you write to his fa-
ther himself concerning the
state of our school? for per-
haps he will be moved to
send his son back the sooner.

T If you think good so; I will
do it, and that very care-
fully.

M Do it therefore with the first
opportunity.

But do you hear me?

20 Gratias agimus, *Præceptor*
humanissime.

Col. 28. *Ludimagister,
Theophilus.*

Hodie igitur *Petrum* con-
nisti?

Hodie.

Ubi?

In Templo.

5 Quotâ horâ?

Octavâ matutinâ.

Nunquid rogâsti quando
rediturus scholam?

10 Rogavi.

Quid ille?

Nescio, inquit,

Debuiisti illum ad reditum
hortari.

15 Id ego feci, & multis quidem
verbis,

Bene fecisti: sed quid ille
spondit?

20 Se adhuc a patre detineri
fructus colligendos.

Quid si ad ipsum patrem
scribis de statu nostro scho-
lastico; fortasse enim mo-
25 vebitur ut filium citius re-
mittat.

Si tibi ita videtur, faciam, id
que diligenter.

Facigitur primo tempore.

Sed audi? scribe plenissime
wist

Præcep

magister,
us.

in con

quando
?

ditume

is guide

uid iller

etineri a

os.

n patre

ostro scho

enim mo

icitius re

faciam, id

apore.

plenissim

will

waite very largely, and
then let me see your let-
ter. before you send it a-
way.

I will be sure to do it,
Master.

Col. 29 Farrarius,
the Master.

Master, may I go forth?

Whither must you go?

To the Barber.

Have you no other business?

From the Barber, to go to
buy Points; and to get
me from thence to the shoe-
maker.

Why to the shoe-maker?

That he may set a lappet
on one of my shoes.

When will you have dis-
patch'd all these things?

Within an hours time, I
hope.

There will be many perhaps
tarrying in the barbers
shop.

It may be so; But if I shall
see I must tarry there too
long, I will stay till Satur-
day.

Is there any body else would
go abroad?

Pontanus said he would buy
some paper.

Do you know he wants it?

I do know.

deinde literas tuas mihi osten-
de, priusquam des perferendas.

Sedulo faciam, Præceptor.

Col. 29. Farrarius,
Præceptor.

Præceptor, licetne exire?

Quo tibi eundum est?

Ad tonsorem.

Non est tibi aliud negotium?

A tonsore, ire emptum ligulas;
illinc me ad sutorem con-
ferre.

Cur ad sutorem?

Ut uni ex calceis meis amectat
corrigiam.

Ista omnia quando confeci-
ris?

Intra hora spatium, ut spero.

Erunt multi fortasse in ton-
strina expectantes.

Fieri potest; sed si videro di-
utius mihi morandum illic
esse, expectabo in diem Sab-
bati.

Estne alius qui prodire velit?

Pontanus ait se velle chartam
emere.

Scisne illi opus esse?

Scio.

Go

P Go your way then.

Col. 32. *Castronovanus,*
the Master.

C God save you Master.

P You come luckily.

What do you say?

C My father intreats you, that we may go together for our recreation, into his orchards in the Suburbs,

P The fairness of the weather invites us to that matter, and now we keep holy day.

But what shall we see there worth the looking on?

C Several and fair trees with their fruits, and a wonderful variety of herbs and flowers.

P There is nothing more pleasant than those things at this time.

C Such is the bounty of God towards us.

P Which indeed we ought to extol every day.

C But I am afraid lest we should make my father tarry for us.

P Tarry a little till I take my other gown, that I may be the more nimble to walk.

I am now ready; let us go now.

But is your father at home?

Abiigitur,

Col. 32. *Castronovanus,*
Præceptor.

Salvus sis, Præceptor.

Auspiciatò advenis.

Quid nuncias?

Orat te pater meus, ut *causa*, eamus unâ in hortos suos suburbanos.

Ad eam rem nos invitat *renitas*, & nunc *sumus* *riati*.

Sed quid illi *aspectu* *jucundum* videbimus?

Varias & pulchras arborum cum suis fructibus, item herbarum & florum miramur *ricetatem*.

Nihil est illis rebus hoc tempore jucundius.

Ea est Dei erga nos beneficentia.

Quam quidem assiduis laboribus *prosequi* debemus.

Sed vereor ne patri in *sumus*.

Tantisper expecta dum *muto*, ut sim *ad ambulandum* *expeditior*.

Jam paratus sum; nunc *mus*.

Sed estne domi pater?

We ta
door.
It is
pou
leg.
We ha
nithed
whill

App
tily
Say yo

out of
But ye

How
Uerp
And w

She is in
Where
At Orl

What d
That f
by Go

The L
his hea
So I wi

Becom
rp bea
ther.

I will

Col
Master,
or two

He carries for us at the 35
door.

It is very well; see that
you make him a handsome
leg.

We have been often admo- 40
nished about this matter,
whilst you taught us.

Col. 33. David, the
Master.

My father hath him heartily
commended to you.

Say you so? when came he
out of the Country?
But yesterday.

How doth he?

Very well.

And where is your mother?

She is in France.

Where in France?

At Orleans.

What do you hear of her?

That she was in good health 15
by God's blessing.

The Lord God have her in
his keeping.

So I wish.

Recommend me again heartily 20
to your father.

I will be sure to do it.

Col. 34. Buchod, the
Master.

Master, may I speak a word
or two?

Præ foribus nos expectat.

*Bene res habet; vide ut eum
decenter salutes.*

*De hoc, te docente, sæpe ad-
moniti sumus.*

Col. 33. David, Ludi-
magister.

*Pater meus tibi salutem pluri-
mam dicit.*

Ain' tu? quando rure rediit?

5 *Hæc tantum.*

Ut valet?

Optimè.

Mater verò ubi est?

10 *Adhuc est in Gallia?*

Ubi in Gallia?

Aurelia.

De illâ quid auditis?

*Esse bonâ valetudine prædi-
tam, Dei beneficio.*

Dominus Deus conservet eam.

Ita precor.

20 *Dic vicissim patri salutem plu-
rimam verbis meis.*

Faciam sedulò.

Col. 34. Buchodus, Ludi-
magister.

Præceptor, licetne pauca?

R

Sperat

L Speak and welcome.

B Why do we not say, *hic arbor*, as well as *hic labor*?

Likewise, why do we not pronounce the genitive case *arboris*, with the last syllable save one long, as we do commonly in other Nouns 10 of that same termination?

L Because use of speaking hath approved it otherwise.

For Analogy hath not place every where: but where it fails, we must follow their fashion who have spoken well and purely.

For even Latin it self doth consist more in use and authority than in reason.

B Give therefore an authority concerning the noun *arbor*.

L *Arboris excelsæ truncus*, a stock of a tall Tree, in Virgil.

Do you not plainly see both 30 the gender and the accent?

B I see it, Master. But are there no others of the same accent?

L First of all, all Greek nouns, as *Castor*, *Castoris*; and so *Hector*, *Nestor*, and the like.

Likewise these two, the neuter gender; *Aquor*, *aquoris*; *marmor*, *marmoris*. 40

Die liberè.

Cur non dicimus *hic arbor*, cut *hic labor*? 5

Item cur Genitivum *arboris* non proferimus penultima longâ, ut ferè in cæteris minimis terminationis ejusdem? 10

Quia loquendi usus aliter probavit. 15

Nec enim ubique locum habet Analogia: sed ubi ea desequendus est eorum usus rectè & purè loquenti sunt. 20

Nam ipsa Latinitas usu & auctoritate magis quam ratione constat. 25

Da igitur auctoritatem nomine *arbor*.

Arboris excelsæ truncus, in Virgilium.

Nobis hic manifestè videtur genus & accentum? 30

Video, præceptor. Sed fac ne alia eodem accentu? 35

Imprimis, Græca *Castor*, *Castoris*; sic *Hector*, *Nestor*, & similia.

Item hæc duo neutrius generis; *Aquor*, *aquoris*; *marmor*, *marmoris*. 40

Ther
div
an
of i
such
of d
cor,
corpe
But yo
self f
whic
Gram

For tha
every
dilige
Mozz
remen
whic
by por
diligen
I give y
Master,
ly teach
nith me
tleness.
You do
meantin
rememb
you ha
only,
thing a
my labor
or we
teaching
bleeding
bouts.
You know
file;

There are also certain Adjectives; as *memor memoris*; and *immemor* compounded of it.

Such are also the compounds of *decus* and *corpus*, as *indecor*, *indecoris*, *tricorpor*, *tricorporis*.

But you will quickly by your self find out these things which are noted among the Grammarians.

For that age of yours requires every day more and more diligence.

Moreover, you will better remember those things which you have found out by your own labour and diligence.

I give you thanks, most kind Master, that you do not only teach me, but also admonish me with so much gentleness.

You do well: but in the meantime I would have you remember to acknowledge you have it from God only, whatsoever good thing accrues unto you by my labour.

For the labour is vain in teaching, unless God's blessing attend our labours.

You know that of the Apo-

Sunt & adjectivæ quædam; ut memor memoris; & ex eo compositum immemor.

Talia quoque sunt ex decus & corpus composita, ut, indecor, indecoris, tricorpor, tricorporis.

Sed hæc apud Grammaticos annotata facile per se invenies.

Nam ista ætas tua majorem indies requirit diligentiam.

Et accedit, quod hæc ipsa, quæ tuo labore & diligentia invenies, firmiore tenebis memoriâ.

Ago tibi gratias, humanissime Præceptor, quod me tanta humanitate non solum doces, sed etiam admones.

Bene facis: sed interim volo memineris, soli Deo acceptum referre, quicquid boni ex labore meo in te proficitur.

Frustra enim docendo laboramus, nisi laboribus nostris divinus favor accesserit.

Nosti illud Apostoli;

Neither is he that planteth
any thing, nor he that wa-
tereth, but God that giveth
the increase.

B Truly we should be very
dull, if we should be igno-
rant of those things, which
you inculcate so often and so
diligently upon us.

L It becometh you both to re-
member and call them to
mind so much the more di-
ligently.

But now it is time for you to
get your self again to your
daily task.

And I in the mean time will
mew my self up in my lit-
tle study.

Col. 35. The Master,

Continued, Oliver.

P Say in Latin, a Book.

O Liber.

P Liber, of what gender is it?

O Of the Masculine.

P How know you?

O By the use and custom of well
speaking.

P Shew the use.

O For as we speak every day
we say thus, *Hic liber cujus* 10
est? whose Book is this?

Likewise we oftentimes say
Liber meus, my Book; *li-*
ber tuus, thy Book, *bonus li-*
ber, a good Book.

Neque qui plantat est ali-
quid, neque qui rigat, sed
qui rigat, sed qui dat incre-
mentum, Deus.

Essemus profecto plumbo
pidiores, si ista ignoraremus
quæ nobis tam sæpe incul-
cas, tamque diligenter.

Tantò diligentius vos opor-
tet tum meminisse, tum re-
cordari.

Sed jam tempus est, ut
quotidianum pensum te re-
ras.

Ego verò interea me abdo-
musculum.

Col. 35. Præceptor,
Olivarius.

Dic Latinè, a Book.
Liber.

Liber, cujus generis?
Masculini.

Qui scis?

Ex bene loquendi usu &
suetudine.

Ostende usum.

Nam quotidie loquentes
dicimus, *Hic liber cujus* 10
est?

Dicimus item sæpe
Liber meus, liber tuus
nus liber, & similia.

You
but
th
You
Do
of
If I
a S
Wha
A M
Go t
wit
I am
Thar
you
stan
I will
ledg
me.
I will
bless
What
liver
That
There
to w
from
ally
I will
You s
God
I confe
Col
Mind,

You have answered well:
but who taught you the
use of speaking?

You your self, Master.

Do you know all the use
of the Latin tongue then?

If I knew it, I would not be
a Scholar.

What then?

A Master, perhaps.

Go thy way, I am satisfied
with your answer.

I am glad of it indeed.

Thank God, who hath given
you wit and a good under-
standing.

I wish I may always acknow-
ledge his blessings towards
me.

I wish that he may give a
blessing to your studies.

What doth this imply, *O-
liver*?

That you wish me well.

Therefore do you remember
to wish well to all men
from the heart, and especi-
ally your school-fellows.

I will.

You should have said also,
God willing.

I confess, I have forgot.

Col. 36. *The Master,
Daniel.*

Mind, *Daniel*, that thou

Bene respondisti: sed quis lo-
quendi usum te docuit?

Tu ipse, Præceptor.

Ergo? tenes omnem usum Lin-
guæ Latine?

Si tenerem non essem discipu-
lus.

Quid igitur?

Magister, fortasse.

Abi, responso tuo contentus
sum.

Gaudeo sanè.

Age gratias Deo, qui tibi de-
dit ingenium & mentem bo-
nam.

Utinam semper agnoscam e-
jus in me beneficia.

Utinam ille favore suo tua
studia prosequatur.

Quid hoc sibi vult, *Olivari*?

Quod mihi bene precaris.

Ergo tu quoque memento be-
ne ex animo precari omni-
bus, præcipuè verò discipu-
pulis tuis.

Faciám.

Addendum fuerat, Deo ju-
vante.

Oblitus sum, fateor.

Col. 36. *Ludimagister,
Daniel.*

Attende, *Daniel*, ut discas
mañt,

	maist learn to turn Latin well into English.		<i>Latina bene Anglice vo tere.</i>
D	I do mind, Master.		Attendo, Praceptor.
L	But diligently.	5	At. diligenter.
D	Yes, very diligently, and with all my heart.		Imò diligentissimè, & animo.
L	You do well.		Bene facis.
D	Propound the Latin to me then, as you use sometimes to do to us.	10	Propone igitur mihi Latine ut nobis interdum soles.
L	<i>Quid opus est?</i>		
D	What is needful?		
L	<i>Galline?</i>		
D	To an Hen?	15	
L	<i>Ut</i>		
D	That		
L	<i>Ille</i>		
D	She		
L	<i>Sit</i>	20	
D	May be		
L	<i>Bona</i>		
D	Good.		
L	You have construed well. Now answer me to every part of this speech word by word.	25	<i>Rectè vertisti.</i> Nunc ad singulas partes jus orationis responde natim.
D	I will answer as far forth as I shall be able, so that you do but go before me.	30	Respondebo quoad poterò, dum modo mihi præs.
L	<i>Quid.</i>		<i>Quid.</i>
D	It is a Noun.		Est Nomen.
L	<i>Opus.</i>		<i>Opus.</i>
D	A Noun.		Nomen.
L	<i>Est.</i>	35	<i>Est.</i>
D	A Verb.		Verbum.
L	<i>Galline.</i>		<i>Galline.</i>
D	A Noun.		Nomen.

Ut
 A Conjunction in this place.
 Illa.
 A Pronoun.
 Si.
 A Verb.
 Bona.
 A Noun.
 Come on, Let us say again,
 that you may understand
 every thing a little more
 fully.
 What shall I answer now?
 Shew me in short the declin-
 ing of every part, as I use
 to teach you.
 Go before me then, as you
 have begun.
 Quid.
 Quid, *cujus* an irregular noun
 substantive.
 Opus.
 Hoc opus, operis, ut onus, one-
 ris.
 You are mistaken, *Daniel*.
 Why so?
 Because *opus* is an adjective
 here.
 What an adjective? How is
 it declined?
 It is undeclined.
 Who is me, poor Boy! I ne-
 ver heard that.
 You should have said withal,
 that I know on, or as far
 as I can remember.
 Why so?
 Because perhaps you had

40 Ut.
 Conjunctio hoc in loco.
 Illa.
 Pronomen.
 Si.
 45 Verbum.
 Bona.
 Nomen.
 Age, dicamus iterum, ut sin-
 gula paulò plenius intelligas.
 Quid nunc respondebo?
 Indica breviter singularum
 partium declinationi, ut vos
 docere soleo.
 55 Præito igitur, ut cœpisti.
 Quid.
 Quid, *cujus*, nomen substanti-
 vum anomalum.
 60 Opus.
 Hoc opus, operis, ut hoc onus,
 oneris.
 Falleris, *Daniel*.
 65 Quid ita?
 Quia *opus* hic est adjectivum.
 Eho adjectivum? Quomodo
 declinatur?
 70 Est indeclinabile.
 Me miserum! nunquam illud
 audiveram.
 Addendum fuit, *quod sciam*,
 vel *quod meminerim*.
 75 Quamobrem?
 Quia fortasse audieras, sed
 heard
 R 4

	heard, but not well remembered it.	80	memineras malè.
D	It may be so : but go on (I pray you) in teaching me : What doth that noun signifie in English ?		<i>Fieri potest</i> : sed perge (quæ me docere : Quid Angli significat illud nomen ?
L	It is not used to be construed in English, unless it be joyned with the Verb <i>sum. es.</i>	85	Non solet Anglicè verti, nisi junctum cum verbo <i>sum, es.</i>
D	Give me an Example.		Da exemplum.
L	You have every day an example in your mouth.	90	Quotidie in ore habes exemplum.
D	Now I do not remember one.		Nunc mihi non occurrit.
L	Do you not use to say and to hear of your school-fellows, <i>Opus est mihi charta, atramento, pecuniâ, & similia</i> ; I have need of paper, ink, money, and the like ?	95	Non soles dicere & audire condiscipulis, <i>Opus est mihi charta, atramento, pecuniâ, similia</i> ?
D	I confess, I often say it, and often hear it, but I heed it little.	100	Sæpe dico, fateor & sæpe audio sed parùm adverto.
L	Now heed it then, and get it by heart. <i>Opus est mihi pecuniâ, ad libros emendos.</i> I have need of mony to buy books ; or thus. I want mony, or I have to do with.	105	Nunc igitur adverte, & munda memoria. <i>Opus est mihi pecuniæ, ad libros emendandos.</i> Vel, sic, Vcl,
D	Give me also another Example, I pray you.	110	Da item aliud exemplum quæso.
L	<i>Opus est tibi virgis, ut tua expellatur pigritia.</i> You have need of rods, that your sloth may be driven away or to take idleness off you.	115	<i>Opus est tibi virgis, ut tua expellatur pigritia.</i>

Truly,
but (I
merciful
God has
devout
concern
we have
far as
return
Sum,
Verb
Gallina
Gallina
mensa
Ut.
It is no
is a C
That,
that.
Illa.
Ille the
Illa th
Illud th
Declin
Geno
Illa, Il
sit.
It wa
Bona.
Bonus.
Bona,
Bonum
A No
Comp
ple.
Justus
Now

Truly, Master, I confess it :
but (I hope) God will be
merciful to me.

God has mercy upon all that
devoutly call upon him. But
concerning the noun *Opus*,
we have spoken enough, so
far as belongs to you. I
return to the rest. Est.

Sum, es, esse, an irregular
Verb.

Gallina.

Gallina, gallinae, like *mensa*,
mensae.

Ut.

It is not declined, because it
is a Conjunction, in English,
That, to the end that, for
that.

Ille.

Ille the Masculine Gender.

Ille the Feminine.

Illud the Neuter.

Decline it in the Feminine
Gender.

Ille, illius, illi, &c.

Sit.

It was spoken of before.

Bona.

Bonus, the Masculine Gender.

Bona, the Feminine.

Bonum, the Neuter.

A Noun Adjective.

Compare it with the exam-
ple. (*bona, bonum.*)

Iustus, iusta, iustum ; *Bonus*,

Now ask one another, that

Fateor equidem Præceptor :
sed Deus (ut spero) mei mi-
sererebitur.

Omnium miseretur Deus qui
piè illum invocant. Sed de
nomine opus jam satis multa,
quod ad vos attinet. Ad
cætera redeo. Est.

Sum es, esse, verbum anima-
lum.

Gallina.

Gallina, gallinae, ut *mensa*,
mensae.

Ut.

Non declinatur, quia est con-
junctio, Anglicè, *That.*

Ille.

Ille, generis masculini.

Ille, fœmini.

Illud, neutrius.

Declina fœminino.

Ille, illius, illi.

Sit.

Jam dictum est.

Bona.

Bonus, generis masculini,

Bona, fœminini.

Bonum, neutrius.

Nomen Adjectivum.

Confer ad exemplum.

(*bona, bonum.*)

Iustus, iusta, iustum ; *Bonus*,

Nunc mutuo vos inter-

ye

ye may please all more
fully.

*Col. 37. Blunderius,
The Usher.*

B Master.

H What would you have?

B May I go home?

H Why before the time?

B My Father bad, that I should
go to him now.

H What needs he your help?

B He will send me to our Coun-
try-house.

H Why so?

B To fetch grapes, and to do
an errand to our Baplist
all under one.

H What if you deceive me?

B I will bring a Certificate; as I
use to do.

H When will you come back
again?

B At one a clock, I hope.

H How can you come again so
quickly?

B Our Country-house is not far
from hence.

H Go in Gods name.

Col. 38. D. H.

D Master, doth it please you to
hear my excuse?

H When was you away?

D Yesterday.

H At what a clock?

D At one.

rogate, ut plenius con-
gratuetis.

*Col. 37. Blunderius, Hy-
podidascaus.*

Præceptor.

Quid vis?

Licetne mihi ire domum?

Cur ante horam?

Pater iussit, ut nunc adiret.

Quid eget operâ tuâ.

Vult me in villam mittere.

Quid eo?

Petitur uvas, & eadem
munusculum aliquid villæ
suo.

Quid si fallis?

Adferam testimonium;
soleo.

Quando redibis?

Horâ primâ, ut spero.

Quâ tam citò?

Villa nostra non longè
est.

Ita sanè.

Col. 38. D. H.

Præceptor, placetne au-
dientiam meam?

Quando abfuisti?

Hesternò die.

Quotâ horâ?

Primâ,

What was the reason?

I was sent for.

By whom?

By my father.

Who brought you word?

Our man.

Why did he not come to me?

Because he said he was in
great haste,

Have you any witnesses?

Here they are, Master.

Get you gone, and sit in your
place; I will examine them
in the mean time.

Col. 39. *The Usher,*
Michael.

Why came you no sooner?

I tarried for my brother.

Where is he?

He tarried behind in the
market,

Why did you not bring him
along hither?

He had a mind to buy some
Ink.

Nay Pears or Apples rather, 10
or some other fruit,

I know not, yet he said so.

Seeing you are brethren, 15
why have you not Ink at
home in a bottle betwixt
you?

My brother will be halber
with me in nothing?

Quæ fuit causa?

Accersitus fui,

A quo?

10 A patre.

Quis tibi nunciavit?

Famulus noster.

Cur me non adivit?

15 Quia dicebat se urgeri festi-
natione.

Suntne tibi testes?

Adsunt, Præceptor.

Abi, sede in loco tuo; ego
interim eos interrogabo.

Col. 39. *Hypodidascalus,*
Michael.

Cur non venisti citius,

Expectabam fratrem.

Ubi est?

Resistit in foro.

5 Cur eum non adduxisti?

Volebat emere atramentum.

10 Imo pyra, mala, aut aliquid è
cæteris fructibus.

Nescio, tamen illud dicebat.

15 Cum sitis fratres, cur non ha-
betis domi commune atra-
mentum in ampulla?

Frater nihil vult habere com-
mune mecum.

¶

- Will he then have all to 20 Vult igitur omnia sibi propri-
himself in every thing?
M It is just so. Illud est.
H Put me in mind when he Admone me cum venerit;
comes; I will teach him illum docebo quid sit fra-
what it is to be a brother. 25 nitas.
M Master, I will do it. Faciam, præceptor.
H Go your way into your Abi in locum tuum.
place.

Col. 40. D. O.

- D May I be away at two a
clock?
O What business have you?
D My father stands in need
of my help.
O In what matter?
D That I may write something
for him.
O But in the mean time you
will not say what are ap- 10
pointed you.
D I have got them perfectly al-
ready.
O It is well done.
D Doth it please you to hear 15
me?
O I will hear you to morrow,
when I have leisure.
D Do you give me leave then
to be away, Master?
O Well, I give you leave, but
so that you bring me to-
morrow a Certificate writ-
ten.
D I always bring one either un- 25
der my fathers hand, or our
mans in my fathers name.

Col. 40. D. O.

- Licetne abesse horâ secundâ
Quid habes negoti?
Pater eget operâ meâ.
5 Quâ in re?
Ut sibi aliquid scribam.
Sed interim non reddes
præscripta sunt vobis.
Jam edidici.
O factum bene.
Placétne tibi audire me?
Cras audiam, quum licebit
otium.
Permittis me igitur ut ab-
20 Præceptor?
Agè, permitto, sed ita ut
stino die scriptum afferas
simonium.
Ego semper tibi adfero a
patre scriptum, aut à no-
famulo patris nomine.

Your Father takes a good
course.

For there are many that feed
me with lies.

Now go your way, and com-
mend me to your father.
will do it, Master.

Col. 41. The Master,
Caperonus.

Ho, Caperonus.

Anon, Master.

What ails your brother to
weep?

He is sick.

How do you know?

It is evident enough.

By what sign?

Because he hath vomitted.

Where is he sick?

In his head and stomach, as
he saith.

Why did he not get him
home again?

He durst not.

And durst not you put me in
mind of it?

Well, do you your self go
along with him quite
home, and be sure to tell
his mother how he doth.

Make haste; why do you
loiter?

Lead him softly along.

I will lead him, Master.

Recte facit pater.

Sunt enim multi qui me pas-
cunt mendaciis.

Nunc abi, & patri dic salutem
verbis meis.

Faciam Przceptor.

Col. 41. Magister,
Caperonus.

Heus, Caperone.

Hem, Przceptor.

Quid flet frater tuus?

Ægrotat.

Qui scis?

Satis apparet.

Quo signo?

Quia vomuit.

Quid sibi dolet?

Caput & stomachus, ut dicit.

Cur non recepit se domum?

Non ausus est.

Tu verò non audebas me ad-
monere?

Age, duc illum tu ipse domum
usque, & matri narra dili-
genter ut ille se habeat.

Propera; quid cessas?

Duc eum lento gradu.

Ducam, Przceptor.

Col.

Col. 42. *The Usher,*
Tiliacus.

H Ho, *Tiliacus*, follow me in-
to my Chamber, I have
something to say to you,
betwixt you and me.

T I am here, Master.

H Will you never come in due
time to school?

T I cannot come any sooner.

H You always say so: what
hinders you?

T There is no body at our
house to awake me.

H No body?

T No body at all.

H Have you not a Maid?

T We have one indeed, but
she doth not heed to call
me up.

H Nay you (I think) do not
heed to rise. Do not I
say true? why do you not
speak? answer me some-
thing without any more
ado.

T Who is me poor boy! what
shall I do?

H You have no cause to be a-
fraid; confess the truth.

T What if I shall confess?

H I will pardon you, believe
me.

T Alas! I am ashamed.

H Be not ashamed to confess

Col. 42. *Hypodiscalus*
Tiliacus.

H *Heus, Tiliace*, sequere me
cubiculum; est quod ex
seorsim.

A *Adsum, Praceptor.*

Nunquamne maturè in sc-
ulam venies?

Non possum venire citius.
Semper istud dicis: quid
prodit?

Nemo est domi nostrae
me expergeficiat.

Nemo?

Præsum nemo.

Non habetis ancillam?

Habemus quidem, sed
non rat me excitare.

Imò tu (ut opinor) non es
surgere. Nonne verum
eo? quid taces? respon-
dere tandem aliquid.

Me miserum! quid agam?

Nihil est quod vereare; sed
verè verum.

Quid si confessus ero?

Ego tibi ignoscam; non
mihi.

Ah! pudet.

Ne pudeat verum fate-

the tru
otherwi
whipt.

Will you
Ho Moni
ther an
quire.

besetech
Master;
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nothing
Well, be
Truly it

That is
hear, ev
ly.

Tell me
matter
When
call me
answer,

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How
stop!

I now
ever I c
As soon
is gone
ber, I

the truth, I pray you, 35
otherwise you shall be
whipt.

Will you not speak?
Ho Monitor, go to his Appo-
ther and see, and en- 40
quire.

beseech you do not send,
Master; I will tell you all
the matter, I will conceal
nothing.

Well, be of good cheer. 45
Truly it is as you said.

That is not enough, I will
hear every thing several- 50
ly.

Tell me plainly how the
matter is.

When the Maid comes to
call me up, first I make no
answer, as if I was asleep 55
in good earnest: and then
if she prels more upon me,
I lift up my head with
much ado, I sit in my bed, 60
I throw my doublet a-
bout my Shoulders, as if I
were to get up presently.

How finely you tell the
story! As God love me,
I now love you more than
ever I did. Go on.

As soon as ever the wench 70
is gone out of the cham-
ber, then do I lean

quæso, aliqui vapulabis.

Pergit tacere?

Heus, observator, vise ad ma-
trem ejus, & roga.

Nè mittas, oro, præceptor;
dicam tibi rem omnem; ni-
hil reticebo.

Agè, esto animo bono.
Sic est profectò ut dixisti.

Non satis istud est, volo au-
dire sigillatim omnia.

Narra mihi planè quomodo
res sese habeat.

Cùm venit ancilla me excita-
tum, primum nihil respon-
deo, quasi seriò dormiam; &
deinde si magis turgeat, at-
tollo agrè caput, sedeo in
lecto, thoracem injicio hume-
ris, quasi statim surrectu-
rus.

Quam pulchrè narras! Ita me
Deus amet, nunc te magis
amo quàm unquam feci.
Perge.

Quàm primum egressa est
ancilla cubiculo, tum ego
reclino caput in pulvinum,
bactu

- back my head upon my pillow, and let down my feet.
- H Do you fall asleep again?
- T Truly I sleep again well and quietly.
- H How long?
- T Till the maid come the second time.
- H When she comes again; what says she to you?
- T She calls out, she whoops and ballows, and talks fiercely.
- H What words uses she?
- T O you knave (quoth she) when will you be in the school? I will tell your Master, that he may whip you soundly; you will never get up unless you be called up twice or thrice.
- H Do you promise in good earnest, that you will do your duty hereafter?
- T If ever I do amiss again, I desire no favour, but that I may be openly whipt, and that very smartly.
- H You promise fairly indeed; but how will you perform your promise?
- T By God's help.
- H How will you move him?
- T By faith and daily prayers.
- H Otherwise you can obtain nothing.
- ac demitto pedes.
- Etiámne redormis?
- Ego verò redormio benedicéque.
- Quamdiu?
- Donec ancilla secundò niat.
- Quum redit, quid tibi dicit?
- Exclamat, vociferatur, interius.
- Quibus utitur verbis?
- Hem nebulo (inquit) quando eris in scholâ? Ego dicam præceptori tuo, ut te bene castiget; tu nunquam vis surgere nisi bis aut ter excitatus.
- Bonâ fide promittis, sed cum te posthac officium?
- Si unquam recidero, capere non dico, quin palam caudâ virgis, idque acerbissime.
- Benè quidem promittis; quomodo præstabis promissum?
- Adjuvante Domino Deo.
- Quâ ratione flectes illum?
- Fide & assiduis precibus.
- Alioqui nil possis obtinere.

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A
J

fellows ; and last of all, 190
(that which is the main
matter) you shall be dear
to God, who will more
promote your studies every
day to the Glory of his 195
name.

O what a great benefit do
I feel by that your admoni-
tion !

I am exceeding glad, both 200
for yours and your school-
fellows sake.

What if you tell them of my
repentance ?

I will tell them indeed with 205
the first opportunity ; that
they may learn by your ex-
ample, that there is no-
thing more acceptable to 210
God than to acknowledge
ones fault, and become a
new man.

Farewel child, and be pre-
sent at three a clock in the 215
school.

I give you very great
thanks, most loving Ma-
ster.

puum) charus eris Deo, qui
studia tua ad gloriam sui
nominis magis indies pro-
movebit.

O quantum fructum sentio
ex illa admonitione tua !

Vehementer sanè gaudeo, &
tua & discipulorum cau-
sa.

Quid si narres illis meam pe-
nitentiam ?

Ego verò narrabo primo quo-
que tempore ; ut exemplo
tuo discant, nihil esse accepti-
us Deo quam culpam agnoscere,
& ad frugem bonam redire.

Vale, fili, & adesto horà ter-
tià in auditorio.

Ago tibi gratias ingentes, a-
mantissime præceptor.

Aaron

Boydman

His Book

The Fourth Book of
School-Colloquies.

Aaron

Containing somewhat graver
matters, especially in manners
and Christian Doctrine.

Col. 1. Frisus, Samuel.

- F I Pray thee, Samuel, lend
me thy help a little.
S What is the matter?
F I know not what is fallen
into my eye, which trou-
bles me very much.
S Into whether eye is it fallen?
F Into my right.
S Would you have me look in
to it?
F Look into it, I beseech you.
S Open it as much as you can,
and hold it that it do not
shut.
F I cannot hold it from
crouching.
S Stay, I will hold it my self
with my left hand.
F Do you see any thing?
S I see some little thing.
F I pray you, take it out, if
you can.
S But I have taken it out al-
ready.
F O well done! what is this?
S See you pour tell.
F It is a bit of dust.
S And indeed so very little,

Colloquiorum Scho-
lasticorum Liber

Quartus

272

Paulò graviora continen-
tè præsertim in moribus
Christianâ Doctrinâ.

Col. 1. Frisus, Samuel.

- O Bſecro te, Samuel,
mibi operam paulisper.
Quid iſtud eſt?
Nefcio quid incidit mibi
oculum, quod me habet val-
de male.
In utrum oculum incidit?
In dextrum.
Vis inſpiciam?
IO Inſpice, amabo te.
Aperi quantum potes, ac te
immobilem.
15 Non queo à niſtu continere.
Mane, egomet tenebo ſiniſ-
tram manu.
Ecquid vides?
20 Video aliquid minutum.
Exime, quaſo, ſi potes.
Quin etiam exemi.
25 O factum bene! quid eſt?
Cerne tu ipſe.
Eſt mica pulveris.
Et quidem uſque ad pedem

that it can scarce be seen.
See how much smart such a
little thing causeth to the
eyes.

Truly it is no wonder.
For none of the outboard
members is said to be
more tender than the eye.

Thereupon also it cometh to
pass, that we find nothing
to be more dear to us.

This God approveth, when
speaking of his love towards
us in *Zach. 2* Chap. he saith
thus, *He that toucheth you,*

toucheth the apple of mine eye.
O the unmeasurable good-
ness of God, who loveth
us so dearly!

Is not my eye red?

A very little, because indeed
you have rubb'd it.

Do you not think it pains me
still?

What should I but think
it, who have so often had
experience of such a trou-
ble?

Experience is the mistress
of things.

So it is commonly said.

What fee shall I give that
Doctor for his pains?

As much as we bargained
for.

illa, ut vix cerni possit.

Vide quantum doloris adfe-
rat oculis res tam exigua.

Haud mirum quidem.

*Nullum enim e membris exte-
rioribus oculo ten-tius esse di-
citur.*

*Inde etiam fit, ut experia-
mur nihil esse nobis charius.*

*Hoc Deus approbat, quum
de sua in n. bi charitate lo-
quens apud Zachariam. 2
Cap. sic ait, Qui vos tan-
git, tangit pupillam oculi mei.*
*O immensam Dei bonitatem,
qui tantopere charos nos ha-
bet!*

Nonne mihi rubet oculus?

*Aliquantulum, nempe quia
fricuiisti.*

*Credin' tu mihi adhuc do-
lere?*

*Quidni credam, qui toties ta-
lem molestiam sum exper-
tus?*

*Experientia est rerum magi-
stra.*

Ita vulgo dicitur.

*Quid pretii dabo isti medico
pro labore?*

Quantum pacti sumus.

F The conclusion is short,
therefore, Nothing.

But nevertheless, I thank
you; and wish I might
have an occasion to requite
you.

S But rather God forbid.

F You did well to correct me,
I spoke unadvisedly, and
without any guile.

S So I took it; but in the
mean time we may jest,
especially to exercise our
selves in the Latin tongue.

F The Lord God grant that all
our studies may be referred
to his glory.

S I wish he may grant it.

Col. 2. Alexander,
Charles.

A Here, I restore you what
was lent me, and give you
very great thanks.

C You have no cause to thank
me; but have you made
sufficient use of it?

A You have granted me the use
of it long enough, such is
your courtesie.

C I pray you, make no spare
of my things, as oft as
you shall have need.

A I will make no spare; seeing
you command me so.

C You shall do me a courtesie.

70 *Brevis est conclusio, ergo, Nichil.*

Sed tamen habeo tibi gratias, atque utinam detur occasio, ut tibi reddam locum.

75 *Quin potius avertat Deus.*

Bene correxisti, dixeram inprudenter, ac sine dolo.

80 *Sic accepi; sed interim jocari licet, præsertim ut in Latina lingua nos exerceamus.*

85 *Exeat Dominus Deus, ut omnia studia nostra ad gloriam ipsius referantur.*

Exeat precor.

Col. 2. Alexander,
Carolus.

Ecce, reddo tibi commodatum, & gratias ago maximas.

5 *Non est quod agas; sed satisne usus eras?*

Satis diu usum concessisti, quæ tua est humanitas.

10 *Quoties opus erit, quæso non parcas rebus meis.*

Non parcam; quando ita jubes.

15 *Pergratum mihi fueris.*

I thank

I thank
do you
things,
be.
You ne
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I thank you heartily; and
do you make use of my
things, if any need shall
be.

You need not wish me; I
am bold enough of my-
self.

Stay rather too bashful.

Be it so; yet you shall find 25
it sometime or other.

So I could wish: fare-
wel heartily.

The Lord God preserve
you.

Col. 3. Claudius,
Quintinus.

Why ought we diligently to
hear the Gospel?

That we may learn to wor-
ship God according to his
will.

Do you answer nothing else? 5

What should I answer? for
I know nothing besides.

And not also that we should 10
live soberly and justly.

I pray you make plain unto
me those two adverbs.

Soberly, that is continently;

Justly, that is, in righteous- 15

ness, to wit. that we ma-
gibe to every man his
own.

So it comes to pass, that so-
berly pertains to the pri- 20
vate life of every man;

Gratias habeo maximas; tu
vero nostris utere, si quis usus
fuerit.

Non est quod timeas; satis mea
sponte sum impudens.

Imò verecundus nimis.

Esto; aliquando tamen sen-
ties.

Ita velim: bene vale.

Te servet Dominus.

Col. 3. Claudius,
Quintinus.

Cur diligenter audire debe-
mus Evangelium?

Ut discamus Deum colere ex
voluntate ejus.

Nil aliud respondes?

Quid responderem? Nihil
enim scio præterea.

Nōne etiam ut *sobrie* &
juste vivamus?

Declara mihi illa duo adver-
bia, quæso.

Sobrie, i. e. continenter; Ju-
ste, i. e. in Justitia, nempe,
ut suam cuique tribuamus.

Ita sit, ut *sobrie* ad vitam
cujusque privatam perti-
neat; *juste* autem ad cha-
ritatem.

and justly to the charity
which we owe to our neigh-
bour.

Q But hear me, my *Claudius*, 25
doth not the worship of
God contain all those
things?

C You are in the right, *Quin-*
tine; But I would try 30
whether you understood
your answer right.

Q You have done well: For
nothing can be said too
much concerning the pure 35
understanding of God's
Word.

And concerning this matter
indeed, I would willingly
have talked with you more 40
at large. But the time it
self puts us in mind to
depart.

Col. 4. *The Monitor,*
Baptista.

O Your brother is always ei-
ther prating, or playing
the fool, or provoking
some body in the Sermon; 5
whence it comes to pass
that he is oft-times set
down, and then whipt.

B What would you have me
to do?

O Why do you not oft-times
admonish him? 10

ritatem quam proximo de-
bemus.

Sed audi, mi *Claudi*, non
cultus Dei omnia illa con-
plectitur.

Probè sentis, *Quintine*; 30
vului experiri. an respon-
nem tuam recte intelligeres.

Bene fecisti: Nam de fine
verbi divini intellectu mi-
nimis dici potest. 35

Et de hac re quidem tecum
pluribus verbis libenter ag-
rem. Sed nos hora ipsa 40
monet ut discedamus.

Col. 4. *Observator,*
Baptista.

Frater tuus semper in con-
one aut garris, aut ineptis
aut aliquem incitat; ex quo
fit, ut sæpe notandus 5
deinde vapulet.

Quid vis faciam?

Cur non sæpe mones? 10

I never give ober admon-
nishing him.

Go on, I pray you.

You have no cause to pray
me; I will never give
ober, till (God willing) he
reform himself somewhat
so you shall make use of Ca-
to's Precept, When you ad-
monish one: you know the
rest.

But I pray you, good Nicho-
las, as oft as you set him
down, let me know it.

There would never be an
end, his name is so often
in my bills.

At least, let me know once,
as soon as he shall make
a fault, then I will tell my
father, whose words he
fears more than blows.

This is no small sign of a
good disposition.

I hope indeed: will you do
then what I intreat you to
do?

I will do it indeed, with a
very good will.

Col. 5. Castrensis,
Richard.

What talk had you with
the Master then now?

If you desire to know, ask
him.

Nunquam desisto monere.

15 Perge precor.

Nihil est quod me preceris;
nunquam cessabo. donec (vo-
lente Deo) aliqua ex parte se
correxerit.

20 Sic usurpabis Catonis precep-
tum, Quando mones aliquem:
noli cetera.

25 Sed oro te, mi Nicolas, ut
quoties eum notaveris, id
mibi reuunties.

Nunquam finis esset, adeo fre-
quens est nomen ejus in meis
commentariis.

30 Saltem, fac me semel certio-
rem, quum primum commiseris
quo sis accusandus, tum ego
patri dicam, cujus verba ma-
gis timet quam verbera.

35 Illud non est paruum argumen-
tum bonae indolis.

Ita spero quidem. Facies
igitur quod rogo?

Ego vero, atque libens.

Col. 5. Castrensis,
Richardus.

Quid consilii tractabas modo
cum preceptore?

Si scire cupis, illum percon-
tare.

Why

- C** Why do you conceal it from me? 5 *Cur me celas?*
- R** That you may not blab it abroad. *Ut ne partim facias.*
- C** (Believe me) I do not ask you therefore that I may disclose it: for what good should I get by that? 10 *Non ideo (crede mihi) te rogo ut id proferam: quid enim proficerem?*
- R** Why then do you ask so greedily. 15 *Quamobrem igitur tam cupidè rogas?*
- C** That I may rejoyce silently with my self, if you shall hear any good. *Nimirum ut mecum tacite gaudeam, si quid boni audieris.*
- R** Do you come so provided, that you may extort from me that which is committed to me alone, and that by the Master? 20 *Itane paratus advenis, ut à me extorqueas quod mihi unum idque a præceptore, creditum est?*
- C** What you shall say to me, suppose it spoken to a deaf and dumb man. 25 *Quod mihi dixeris, surdo & muto dictum puta.*
- R** Shall I trust you with my backside? *Egone tergum meum in fidem tuam committam?*
- C** Truly you may do it, and without any danger. 30 *Id profectò potes, & quidem sine periculo.*
- R** You can never speak so handsomely as to persuade me of it. *Nunquam dices sat commodè ut illud mihi persuadeas.*
- C** I will give you my word, I will hold my tongue. 35 *Dabo fidem, me taciturnum.*
- R** Though you swear deeply three or four times, I will not disclose it. *Etiamsi ter quaterve sanctissime juraveris, non prodam.*
- And therefore do you give over asking. 40 *Proinde tu desiste percontari.*
- C** How now? where is that friendship of ours? *Hem, ubi est illa nostra amicitia?*

Do you
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friend
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He will
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of you
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I am
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Do you
I had r
be tro

When
I know
pleas
pend
mine.
What i
you?
Then
God
theref

Do you not know the saying
of the wise man.

Tell no body what you
would have kept secret :
I have heard it sometimes :
but that which is told to a
friend, is told no body. for
a friend is as it were ano-
ther self.

He will say the same things
to you, that would know
of you ; and so also ano-
ther, that would know of
him ; and so it will come
to every body's ear.

And therefore if you would
have me be your friend
hereafter, give me a dis-
charge.

I am no Commander, to
give you a discharge.

Do you go on to trouble me ?
I had rather go away, than
be troublesome to you.

Col. 6. D. N.

When will you go home ?

I know not, when it shall
please God : For that de-
pends upon his will not
mine.

What if your father send for
you ?

Then I shall understand that
God will have it so, and
therefore I will obey.

Nescis illud dictum Sapientis,
*Quod tacitum esse velis, ne-
mini dixeris ?*

Audivi aliquoties : sed quod
amico dictum sit, nemini di-
ctum videtur : Est enim ami-
cus quasi alter idem.

Eadem tibi dicit, qui scire ex
te volet ; & item alius, qui
ex illo ; atque ita ad aures
omnium perveniet.

Itaque si me tibi posthac vis
amicum esse, me missum fa-
cito.

Non sum Imperator, ut te
missum faciam.

Pergin' molestus esse ?

Abire malim quam tibi mole-
stiam exhibere.

Col. 6. D. N.

Quando vis adire domum ?

Nescio, ubi Deo visum fuerit :
Id enim pender ex voluntate
eius, non mea.

Quid si accersat pater ?

Tunc intelligam Deum sic
velle, ideoque parebo.

But

D But what if the will of God be one, and the will of thy father another?

N It is not for me to dispute about this; but I am confident my father will not send for me without there be a cause.

D And I think no otherwise too; but I had a mind to talk with you all this while.

N I am glad this talk of ours hath not been idle.

D I could wish such like discourses were more common in schools.

N They will then be so, when God shall endue childrens minds with his fear.

D Therefore let us beseech him, that that may shortly come to pass.

Col. 7. *Anthony,*
Jeremy.

A With what money did you buy that book?

H With what do you think, except my own?

A I wonder whence you had it.

H Why do you wonder? am I bound to give you an account?

A Do I exact it?

Quid si alia fuerit Dei patris tui voluntas?

De hoc meum non est disputare; sed ut confido, non temere me accerset.

Ego quoque non aliter sentio sed volui tantisper tecum fabulari.

Gaudeo hunc nostrum sermonem non fuisse fabulosum.

Utinam in scholis frequentiores essent sermones ejusmodi.

Cum erunt, cum Deus puerorum animos timore sui affecerit.

Ergo precemur eum, ut brevi contingat.

Col. 7. *Antopius,*
Hieremias

Quâ pecuniâ emisti librum istum?

Quâ censes, nisi meâ?

Miror unde habueris.

Quid miraris? An tibi debet reddere rationem?

Egone exigo?

You seem to exact it.

I do not exact it, I say, but we use to talk thus friendly and freely amongst our selves, that we may always learn something in Latin.

I confess the thing will do us a great deal of good towards speaking Latin.

But there is no man so mild, but will be angry sometimes.

It is as you say; but boys anger is short.

But for that which you ask me about money, I received it of my father.

When came he?

About eight days ago.

I wonder I did not see him.

You have no reason to wonder.

Why so?

Because he scarce tarried here an hour and an half.

For when he had lighted from his horse, and spoken to me a little; Let us go up (quoth he) into your chamber, that I may talk more freely to you.

But before you tell me other matters, I would know what his so sudden coming means,

Videris exigere.

Non exigo, inquam, sed sic solemus inter nos familiariter & liberè confabulari, ut Latine semper discamus aliquid.

Ea res, fateor, plurimum confert nobis ad Latine loquendi facultatem.

Sed nemo est tam lenis, quin interdum subirasceat.

Est ut dicis; sed est brevis puerorum ira.

Quod autem de pecuniâ rogabas, eam à patre acceperam.

Quando venerat?

Adhinc octo dies.

Miror quod cum non viderim.

Non est quod mireris.

Quid ita?

Quia vix sesquihoram hic moratus est.

Quum enim de equo descendisset, meque paucis esset allocutus; Ascendamus, inquit, in tuum cubiculum, ut tecum liberius colloquar.

Sed antequam narres cetera, velim scire quid sibi vellet adventus ejus tam inopinitus.

- H He heard on a certain false report (as it fell out) that I was sick. 50 *Falso quodam rumore (ut) audierat me agrotum esse.*
- A What did he, when he found you well, beyond his expectation? 55 *Quid ille, cum præter te valentem invenit?*
- H He was extraordinarily glad. *Mirificè affectus est gaudio.*
- A Who makes any doubt of that? *Quis dubitat?*
- H Moreover, he gave hearty thanks to God Almighty. 60 *Præterea, Deo Optimo Maximo maximas egit gratias.*
- A I am willing to hear these things; go on, I pray you. *Libenter hæc audio; pergo.*
- H Then he asked me concerning my health; we pray'd together, and gave God thanks; at the last he asked me what I wanted. 65 *Tunc me de valetudine percontatur; unâ precamur non sine gratiarum actione tandem quærit, ecquid mihi opus sit.*
- I want father (quoth I.) What thing do you want (quoth he?) *Opus (inquam) pater. (inquit) re eges?*
- A Ten-penny book (quoth I.) 75 *Libro (inquam) decem assensum.*
Then he drew a shilling out of his purse, and gave it me into my hand; and after he had bidden me farewell, he presently took his leave, and went his way. *Tum ille promittit ex maris decusssem, tum mihi in manum dat; & vale dicto, sicque ascendit equum, atque abest.*
- A Why did he give you more than you asked? 80 *Cur tibi plus dedit, quam petiveras?*
- H You are a fool to ask such a question. 85 *Isud ineptè quæris.*
- Truly he was so glad; be- *Scilicet ita lætus erat, quod*

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cause he had found me well
and lusty, beyond his expecta- 90
tion; that if I had asked
him even a Crown of Gold
(or ten shillings) he would
as easily have given me it. 95

O how much are you behold-
den to the chiefest Father
who hath given you so good
a Father!

It cannot be thought how
much I am beholden. For
altho' he had given me a
bad father, yet I should
have been not a little be-
holden to him.

But why do we delay to go
to hear the lesson?

It is almost three a clock al-
ready.

I have got all things ready.

And so have I.

Let us go into the school
then.

Col. 3. Senerius, ●
Villaticus.

Where is your eldest bro-
ther?

He is gone for a Souldier?

What say you? for a Souldier?

It is just so.

Hath he thus then bid fare-
well to his learning?

me præter spem, bene sa-
num offenderet; quod si
vel coronatum aureum pe-
tivissem, tam facile dedisset
mihi.

O quantum debes illi summo
Patri, qui tibi adeo bonum
patrem dederit!

100 Ne cogitari quidem potest quan-
tum debeam. Nam etiamsi
malum dedisset, deberem
tamen non parum.

105 Sed quid cessamus auditum
ire prælectionem?
Jam instat hora terria.

110 Parata sunt mihi omnia.
Et mihi quoque.
Eamus ergo in auditorium.

Col. 8. Senerius,
Villaticus.

Ubi est frater tuus natu maxi-
mus?
Ivit in militiam.

Quid ais? in militiam?

5

Sic res est.

Sic ergo valedixit literis?

He

- V** He began to be weary of his learning a good while ago.
- S** Why so?
- V** I know not, unless it was because he would live more at his own liberty.
- S** Dost thou name his father to give him leave?
- V** What, do you think that he gave him leave?
He went when my father was out of the way, whether my mother would or no.
- S** O wretched youth!
- V** Yes indeed very miserable.
- S** What will he do?
- V** That which others do, who follow that course of life, that is, he will pillage, plunder, play at dice, drink, and ~~to be~~.
- S** Is that the life of Souldiers?
- V** Yes altogether.
- S** How know you that?
- V** I heard of my father lately, when we were at supper.
- S** To what end did he talk of such things?
- V** He taught us, that nothing was more certain than to fear God, who defendeth little ones, and brings them into the right way by little and little.
- S** Likewise our Master him-
- J**ampridem literarum satietum ceperat.
- Quid ita?
- Nescio nisi quia volebat librius vivere.
- Quomodo permisit pater?
- Quid, putas permisisse?
- Patre absente, matre invitus profectus est.
- O miserum adolescentem!
- Imò verò miserrimum.
- Quid faciet?
- Id quod ceteri, qui sequuntur illud vitæ genus, nemini spoliabit, rapiet. ludet alio potabit, scortabitur.
- Estne isthæc militum vita?
- Omnino.
- Unde scis istud?
- Audi vi nuper ex patre, quando cœnaremus.
- Quorsum narrabat talia?
- Docbat nos, nihil esse certius quam Deum timere, qui custodit parvulos, eosque viam rectam paulatim inducit.
- Et Præceptor ipse noster

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self doth oft-times put us
in mind of these things. 50

We ought to be so much
the more careful to love
our parents and masters
dearly, whose help God
makes use of for our in- 55
struction.

I wish we may discharge
towards them both that
which he commands us
in his law. 60

God so grant.

I pray God he may grant
it.

Col. 9. Lucas,
Orosius,

I hear that your brother is
already come back out of
Germany.

It is so.

Did he come back alone? 5
Not quite.

Who came with him then?

A certain Citizen of this
town, who had dwelt
there almost these two 10
years.

Why went your Brother?

My father had sent him
thither, to learn to speak
High-Dutch. 15

Why then was he not there
longer?

He could no longer abide
to be without the sight
of his mother. 10

his rebus sæpe nos admo-
net.

Tantò magis debemus esse
soliciti, ut parentes cha-
ros habeamus, & precep-
tores, quorum opera De-
us ad nostram institutio-
nem utitur.

Utinam utrisque præste-
mus quod ipse nobis in
sua lege præcipit.

Ita faxit Deus.

Faxit ille.

Col. 9. Lucas,
Orosius.

Audio fratrem tuum jam
revenisse ex Germania.

Sic est.

Solusne rediit?

Non omnino.

Quis igitur cum illo?

Quidam civis hujus oppidi,
qui ferè biennium illic
habitaverat.

Cur iverat frater?

Missus fuerat illuc à patre
ut Germanicè disceret lo-
qui.

Quam igitur ob rem non
fuit illic diutius?

Fam non poterat ferre ma-
tris desiderium.

- L O little tender youth! what
pearls he going on?
- O The seventeenth, if my
mother well remember,
whom I have often heard
say so.
- L Well, with what look did
his father welcome his
coming?
- O Do you ask? My father
could not endure to look
upon him: moreover,
he neither bouchsated
him his Blessing, nor
spoke to him, but have
him begone out of his
sight.
- L What else?
- O Had not my Mother inter-
ceded with tears, he had
commanded an Officer
to be sent for, who might
put the poor boy into
prison.
- L But he could not do it
unless some Magistrate
bad him.
- O I know not, yet he did his
utmost.
- L What was done afterwards?
Did he lie at your House?
- O No indeed.
- L Where then?
- O Do you know my Sister's
husband?
- L As well as I know one
finger from another.
- O My Mother sent him thi-
- O teatillum adolescentem
quorum annum agit?
Septimum decimum,
rectè mater meminit,
qua id audiui sæpe.
- Agè, quo vultu à patre
cepius est ejus adventus?
- Rogas? Pater non sustinuit
aspicere, quinetiam nec
lutatione dignatus, nec
loquio, jussit eum abire
conspicuum.
- Quid præterea?
- Nisi mater cum lachry-
intercessit, jusserrat
ritorem accersi, qui
rum in carcerem conjiceret.
- Atqui non poterat in
Magistratus.
- Nescio, tamen conabatur.
- Quid postea factum est?
Cubuitne domi vestre?
- Minimè verò.
- Ubi igitur?
- Sororis meæ virum nobis.
- Tanquam digitos.
- Eò missus est à matre,

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ther till my father's fu-
ry was past.

What came of it at the
last?

My mother dealt with our
kinsfolks and friends, that
they would appease my
father's anger.

Thus then your brother
got into your father's fa-
vour again.

That was no such hard
matter. For now my Fa-
ther began to be sorry
that he had been so an-
gry, and that he had ex-
terminated his Son so
roughly.

Verily, time had pacified
his anger.

Yet he entertained him on
that condition, that he
should promise he would
go again into Germany,
shortly after the Vintage.

See how fond this affec-
tion is towards our
Mothers.

But the Mothers them-
selves are in the fault :
for why do they dote so
much upon us ?

It is a hard matter to
force nature.

Do you remember a verse
of Horace's to that purpose?
though with a fork thou na-
ture dost expel,

Yet soon it will return.

patris deservesceret.

60 *Quid tamen accidit?*

65 *Egit mater cum propinquis
& amicis nostris, ut ira-
tum patrem mitigarent.*

*Sic igitur frater tuus cum
patre in gratiam rediit.*

70 *Id non fuit magni negotii.
jam enim patrem cepe-
rat poenitere quod sic ex-
canduisset, quodque tam
graviter accepisset filium.*

75 *Nempe, dies ejus iram leni-
eras.*

80 *Eâ tamen lege recepit il-
lum, ut promitteret se
in Germaniam rediturum
statim à vindemiâ.*

85 *Vide quàm ineptus sit iste in
matres nostras affectus.*

*Atqui ipsæ matres sunt in
causa; cur enim adeo re-
nere nos adamant?*

90 *Naturam cogere difficile est.*

*In hanc sententiam tenes-
ne versum ex Horatio?
95 Naturam expellas fures licet
usque recurrer.*

O But what a thing is this?
Whilst we talk, we have
neglected our play.

L We shall get no hurt by
that. Now let us go to-
gether to our disputations.

Col. 10. Conradus, Linus.

C Where was you to day af-
ter dinner?

L In my Master's Garden.

C What went you thither for?

L He sent me to fetch some
pot-herbs.

C And what pot-herbs have
you gathered.

L I can scarcely reckon them
all.

C Reckon at the least those
which you remember.

L Why do you desire that?

C That in the interim we
may call to mind some
names of things, which
we learned when we were
little boys.

L It is a gallant exercise
especially when we have
any leisure.

Hear then.

I have gathered Garlick,
wild thyme, leeks, oni-
ons, cresses, commin, fen-
nel, thyme, marjoram,
hyssops, parsley, sage, sa-
vory.

C Those are sweet herbs

Sed quid hoc?

Dum fabulamur, a la-
cessarum est.

100 Nihil nobis inde accider malum
Ad disputationem conve-
niamus jam.

Col. 10. Conradus, Linus.

Ubi fuisti hodiè à prandio

In horto Præceptoris.

Quid illic iveras?

5 Ille me miserat petitem
lera.

Quæ tandem olera collegisti?

Vix enumerare possunt
omnia.

10 Saltem quæ occurrunt me-
moria.

Cur istud quæris?

Ut interim recordemur
liqua rerum nomina, quæ
parvuli didicimus.

Pulchra est exercitatio, præ-
sertim quum aliquid nobis
supperat orii.

Audi igitur.

Collegi alia, serpillum, por-
ros, cepas, nasturtium,
cuminum, fœniculum,
thymum, amaracum, by-
sopum, apium, salvia,
satureiam.

Herbæ sunt olentes quas

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which you have reckoned 30
hitherto.

So I was intended to reckon
on them for my memories
sake.

Go on farther.

There are a few behind;
as, beets, succory, lettice,
sorrel, rocket, coleworts,
purslane. I can think
on no more.

How could you remember
so many?

My Master gave me a Ca-
talogue written. (all?

And did you know them 45
I knew them, or else I had
asked him.

But I do not know them
all, though I have learn-
ed their names.

I will shew you more yet,
when we may go into
the garden. (store?

Have you brought any
a basket full. (one?

But how much of every
you are too inquisitive.

What do you mean? I have
brought as much of eve-
ry one as was needful.

Though I seem inquisitive
to you, yet I would have
you answer me this.

Do you know for what
use the master hath cau-
sed so many sorts of pot-
herbs to be gotten?

Partly that the portage

huc numerasti.

Sic institueram memoriz
gratia.

Perge porrò.

*Pauca quidem restant; ut,
beta, cichorum, lactuca,
oxalis, eruca, brassica
portulaca. Plures non oc-
currunt.*

Qui potuisti tot memi-
nisse?

Præceptor mihi dederat
scriptum catalogum.

Et noveras omnes?

Nôram, alioquin cum in-
terrogassem.

Atqui ego non novi omnes,
quamvis nomina didice-
rim.

Ego tibi plures etiam de-
monstrabo, quum licebit
nobis in hortum ire.

Multumne attulisti?

Plenum calathum.

Sed de singulis quantum?
Nimis es curiosus.

Quid vis? De singulis at-
tuli quantum opus fuit.

Tametsi curiosus tibi vide-
ar, tamen hoc mihi ve-
lim respondeas.

Scin' tu ad quem usum
præceptor tot olerum ge-
nera curaret apparanda?

Partim ut *fus bene condire*
might

might be well seasoned,
and partly that an herb
pudding might be made.

L How well did he provide
for us ?

C Very well, but yet that was
not the chief cause.

L What then ?

C Did you ever read of Vir-
gil's Pudding of milk,
wine, cheese and herbs ?

L I have read the verses in-
deed, but I never eat of
the pudding, nor saw it,
that I know of.

C But I hope you shall see
it : for our master taught
his wife to make it, and
she hath made it accor-
ding to his direction.

L Shall we have any good
thing provided for our
supper ?

C At the least fat flesh pot-
tage, well seasoned, fat
meat and an herb pud-
ding.

L How know you these
things ?

C I saw all in the kitchen
when I was bidden to
help, especially as I was
picking my potherbs.

L What becomes of the pud-
ding made of milk, cheese,
wine and herbs ?

Shall we not taste of it at
the least ?

C Yes we shall have some gi-

tur, partim ut *minusal* e
oleribus fieret.

Quàm bene consulebat no-
bis !

Optimè ; sed tamen ea no-
erat causa præcipua.

Quænam igitur ?

Legistine unquam *Moretum*
Virgilii ?

Carmen quidem legi ; se-
moretum nunquam edi-
nec vidi, quod sciam.

At *videbis spero* : nam præ-
ceptor uxorem docui
conficere, & illa *confecit*
ex ejus præscripto.

An apparatur nobis aliqui-
in *cannam boni* ?

Saltem, *jus carniû pingui-
carnes opimæ, & minusal*
ex oleribus.

Unde scis ista ?

Omnia vidi in culin-
quum jussus essem adju-
vare, præcipuè in *meis o-*
leribus repurgandis.

Quid moretum ?

Non saltem gustabimus ?

Imo dabitur nobis ; nam com-

ven us; for there was
enough made to serve
us all.

I like these things better,
especially in Summer-time,
than flesh or fish.

Truly, I could wish flesh
might be scarce against
winter, that we might
use to eat herbs and fruits
all Summer long.

But (as I have heard) those
have less nourishment in
them.

I have heard that too some-
times.

But what need scholars
have so much meat?

Not so much I confess: But
yet if parents should see
us pale or lean, they
would presently lay the
blame of that matter
upon the master.

Is it not so?

There is no doubt if it;
but what should one do?
parents (especially mo-
thers) commonly do
cocker us too much.

Indeed you say truth; but
in the mean time, you
are content to enjoy your
mother's cohering.

As if you were not so.

That I may not lie, what I
charge upon you, I often
times find experience of
in my self.

fectum est quod satisfi-
nibus.

110

Ista mihi sapient magis, præ-
sertim æstate, quam car-
nes ipsæ aut pisciculi.

115

Optarem profectò servari ear-
nes in hyemem, ut tota æ-
state olera & fructus es-
tarem.

120

Atqui (ut accepi) isti mi-
nus alunt.

125

Id ego audiavi aliquoties.

130

Sed quid opus est tanto studi-
osius alimento?

135

Non tantum fateor; si ta-
men parentes nos vide-
rent pallidos & macilen-
tos, statim ejus rei cul-
pam assignarent præceptoribus.
Nonne sic est?

140

Non est dubium; sed quid
agès? fere parentes (præ-
cipue matres) nobis indul-
gent nimium.

145

Verum quidem dicis, sed tu
interim matris indulgentia
libenter fruëris.

150

Quasi verò tu minus.

155

Nè mentiar, quod tibi as-
scribo, in me quoque fre-
quenter experior.

L We cannot alter our parents affections towards us, but by our faults: only let us have a care how we abuse their good will; but especially let us praise that our most bountiful Father, who hath given us such ancestors.

C I am willing to hear those things; but time calls us away.

L Come, let us make an end.

Col. 11. Molerius, Dotheus.

M Whence come you?

D From the market.

M What have you bought?

D Flesh meat.

M What like?

D Veal.

M I pray you, let me see it; it is almost a nobelty now.

D Look upon it.

M Methinks it is good.

D I suppose you are not mistaken. (there?)

M How many pounds are

D The Butchers will not sell Veal by weight.

M Why not?

D Because of its nobelty.

Oh their cunning! truly

M every man sells as dear as he can.

D You have hit the nail on the head.

Non possumus parentum erga nos affectum nisi nostris meritis, immutare; tantum caveamus eorum abusu benevolentiam; sed in primis laudemus illum patrem nostrum benivolentissimum, qui nobis tales progenitores dedit.

Ista libens audio, sed nunc hora vocat.

Agè, finem imponamus.

Col. 11. Molerius, Dotheus.

Unde redis?

E foro.

Quid emisti?

Carnem.

Qualem?

Vitulinam.

Ostende quæso? serè nunc res est hoc tempore.

Vide.

Bona videtur mihi.

Non falleris, opinor.

Quot sunt libræ?

Nolumus latius appendere vitulinam.

Cur non?

Propter novitatem.

Vide astutiam! scilicet quæ

que vendis quam potest carissimè.

Rem acu tetigisti.

How much do you think
it weighs?

Two pounds and a little 25
more.

What did you buy it for?

Come on, guess.

I am no diviner.

But many men guess, who 30
for all that are no diviners.

It may be so, but upon cer-
tain grounds, otherwise
guessing aforehand is for-
bidden in the Scriptures. 35

Guess then upon some
ground.

You have bought it for
two pence.

For somewhat less. 40

How much then?

Guess again.

Twenty deniers.

I will no longer put you
to the stretch about no- 45
thing.

Tell me then, I pray you.

All this cost me three half-
pence.

Truly fortune favoured 50
you very well.

What fortune do you tell
me on?

This is the custom of speak-
ing. 55

Custom (as they say) is a
very bad Tyrant.

And I wish we could as
carefully observe good
custom as we obstinate- 60
ly keep the bad.

Quantum putas pendere?

Duas libras & paulò am-
plius.

Quanti emisti?

Agè, divina.

Non sum divinus.

Atqui multi divinant, qui
tamen divini non sunt.

Fieri potest: sed ex quì-
busdam conjecturis; alioqui
divinatio vetita est in di-
vinis literis.

Divina igitur ex conjectura.

Emisti totum duobus assi-
bus.

Paulò minoris.

Quanti ergo?

Tenta iterum.

Viginti denariolis.

Nolo te diutius torquere de
nibilo.

Dic igitur, sodes.

Hoc totum constitit mihi
sex quadrantibus.

Profectò fortuna tibi pul-
chrè favit.

Quam mihi fortunam nar-
ras?

Hic mos est loquendi.

Mos (ut dicitur) tyrannus
est pessimus.

Atque usinam bonos mores
tam studiosè coleremus
quàm obstinatè retinemus
malos.

Then

D Then all things would go better.

Let us leave that fortune 65
then to Heathens and
Gooles persons.

Fortune is nothing.

It is only God who fa-
voureth us, he alone is 70
our helper and protector.

M Truly I know that very
well, and I do verily
believe it, and really con-
fess it! but what should 75
one do? The tongue oft-
times runs amiss, when
the mind thinks no harm.

D You should remember that
saying, *Let not thy* 80
tongue run before thy
wit.

M Truly we learned that out
of the sayings of the se-
ven wise men; but we 85
do not always think upon
such fine speeches, though
we get them by heart.

D The memory is so much
the more to be exercised
that it may afford us e-
nough when need is. 90

M I shall learn another time
to be wiser, by this you
giving me warning. 95

D But I hear the bell ring;
let us give over.

Col. 12. *The Master, the Man.*

M Have you been to day in
the market?

Tunc melius se haberent op-
nia.

Nos igitur fortunam istam
Ethnicis & impiis relin-

quamus.

Fortuna nihil est.

Solus est Deus qui favet
bis, solus est adiutor & pro-
rector noster.

Istud quidem certò scio,
deliter credo, & verè con-
fiteor: sed quid agas
Sæpe labitur lingua, nisi
mali cogitante animo.

Oportebat te istud mem-
nisse, *Ne lingua præcur-*
rentem.

Istud quidem didicimus
septem sapientum dictum
sed non semper occu-
runt ejusmodi pulchra
dicta, licet ea mandamus
rimus memorie.

Tantò igitur magis illa
exercenda, ut nobis quan-
opus est, suppetat. 90

Isto tuo admonitu discas
esse aliàs prudentior.

Sed audio signum dari;
sinamus.

Col. 12. *Hecus, Famulus*

Fuistine hodie in foro?

I ha

I have been.		Fui.	
When?		Quando?	
After the Sermon.		Post concionem sacram?	
What have you brought	5	Quid emisti nobis?	
Almost nothing.	(us?)	Ferè nihil.	
But what?		Quid autem?	
Butter.		Butyrum.	
How much?		Quanti?	
A farthingworth.	10	Quadrante.	
So very little.		Tantillum?	
I durst buy no more.		Non ausus sum amplius emere.	
What was you afraid of?		Quid timebas?	(re.)
Lest it should not be good.		Ne bonum non esset.	
It is very wisely done.	15	Satis prudenter factum.	
Why do you say that, Master?		Cur istud dicis, here?	
Because I had rather have you to be too fearful than too bold in this matter.	20	Quia malim te esse in hac re timidiorem quam audaciorem.	
But have you bought any thing else?		Sed nunquid emisti præterea?	
Nothing.		Nihil.	
How now? nothing?		Eho, nihilne?	
Nothing at all.	25	Nihil prorsus.	
Fie, how sparingly you have bought provision for us!		Vah, quam parcè nobis opsonatus es!	
What else could I have bought?	30	Quid aliud emere potuissem?	
As if you knew not what meat I love.		Quasi nescias quibus cibis oblectari soleam.	
I know you love pretty soft cheese, and pears, and other new fruits.	35	Scio te amare caseum molliusculum, & pyra & alios fructus recentes.	
You say well; why did you not buy them then?		Rectè dicis; cur igitur non emebas?	
The cheese was dearer than my little money would reach to,	40	Caseus ipse carior erat pro nostra pecuniola.	What

H What were the fruits ?

F Some were not ripe enough,
and of other some I
made a question wh^t= 45
ther they were good.

H O wretch ! couldst thou
not taste.

F But these women suffer
you to taste nothing, un- 50
less you say you will buy.

H No wonder, for a great
many would taste for
their mind's sake only.

Therefore be you wiser 55
another time.

F How ?

H If you see any fair fruit
buy a little for a denier,
that you may make trial. 60

F And what then ?

H If you like it well then buy
more ; but if not, let it
alone and try elsewhere. 65

F That is a good caution.

H Remember then that you
use it hereafter.

F I hope I shall be careful
to remember it. Would 70
you have any thing else ?

H That you mind those
things which concern your
office, and then that you
ply your book. 75

Col. 13. Caroletus,
Quintinus.

C Was you present at morn^g

Quid fructus ?

Alii erant non satis ma-
ri, de aliis ego dubita-
essentne boni.

Miser ! non poteras
stare ?

Atqui istæ mulieres
gustare permittunt,
te empturum affirmes.

Nihil mirum, multi
gustarent animi in-
gratia.

Tu igitur esto aliàs pru-
rior.

Quomodo ?

Si videris pulchrum
quem fructum, eme
quantulum denariolo,
facias periculum.

Quid tum præterea ?

Si tibi sapuerit tum
amplius ; sin minus,
linquito & alio te conse-

Bona est cautio.

Memineris igitur, ut
postea utaris.

Ego, ut spero, memineris
ligenter. Nunquid
præterea ?

Ut cures quæ tui sunt
cii, deinde literis incu-

Col. 13. Caroletus,
Quintinus.

Adfuisi matutinæ præ-

ing prayer?
 I was there: but where
 was you?
 I was gone to my Father to
 his Inn.
 Why so?
 He had bidden me yester-
 night that I should come
 to him pretty early in
 the morning.
 How durst you go abroad
 so early, and that with-
 out making the master
 acquainted?
 I had just got leave yester-
 night, before he went to
 bed.
 But tell me, what did he
 admonish you on openly
 after prayer?
 I hear (saith he) there are
 some among you that
 oftentimes speak English,
 and none of you in the
 mean time shew me any
 thing: which is a sign
 you are all consenting
 in the same fault.
 This was the sum of his
 accusation: besides he
 spake many things to
 that purpose, which I
 could not remember.
 But what was the con-
 clusion at the last?
 Wherefore (saith he) I ad-
 monish you, that you di-
 ligently exhort one an-
 other to speak Latin

oni?
 Adfui: tu verò ubi eras?

Iveram ad patrem in cau-
 ponam.

Quid eo?

Heri vesperi jusserat ut se
 convenirem bene mane.

Quis ausus es tam manè
 prodire, idque inconsulto
 praeceptore.

Jam heri veniam impetrâ-
 ram, antequam iretur u-
 bitum.

Sed dic mihi, quid ille à
 precatione palam admo-
 nuit?

Audivi (inquit) esse inter
 vos qui saepenumero An-
 glice fabulentur, & nemo
 interea vestrum mihi quic-
 quam indicat: quod est
 argumentum consensionis
 omnium in eodem peccato.

Hæc fuit accusationis sum-
 ma: deinde, in eam sen-
 tentiam multa dixit, quæ
 meminisse non potui.

Sed quæ tandem fuit conclu-
 sio?

Quamobrem (inquit) ad-
 moneo vos, ut alius ali-
 um ad Latinè loquendum
 cohortemini diligenter

that you bring me their names as soon as can be that will not obey, that I may apply some remedy 45 to the disease.

C Must we not then speak a word in English?

Q As far as I could gather by his words, he doth not so understand the matter. For (as you know) he is not so strict, as to punish him straight, if a word slip from one as they talk 55 together.

C He hath said openly (as I remember) sometimes that his order belongs to those only, who, when they 60 know how to speak in Latin, yet do always seek starting holes, that they may tell tales in English, and that too concerning very frivolous matters.

Q Such is the stubbornness of some; that they had rather be often whipt for disobeying most lawful 70 commands, than to be praised, and also loved, for doing as he bids them.

C You remember we have heard of our master himself. ~~one~~ take pains to do that we are forbid to do

Q I remember it, and it is 80

qui parere noluerint, me quàm primum detis, ut *huic malo remum adhibeam.*

Nullumne igitur verum licebit efferre Anglicum? Quantum ex verbis colligere potui, non rem intelligit. Non enim (ut scis) usque adeo severus exactor, ut tim punit, si cui verbum aliquod inter colloquium exciderit

Aliquoties (ut meminisse iam dixit, editum est) ad eos demum pertinet qui quum Latine sciant tamen semper latius querunt, ut Anglicum bulentur, idque de re ineptissimis.

Ea est quorundam pericia, ut malint sepius vapulare repugnando, quam ceptis honestissimis, quibus laudari, atque etiam ligi, obsequendo.

Meministi audire ex præceptore, *Nitimus verum.*

Memini, atque adeo est

very true too; yet they
that willingly receive the
Doctrine of Christ, do
not offend on purpose,
or of malice.

85

The true fear of the Lord
doth cause that.

Such therefore, as far as
they can, through the
weakness of nature, do
carefully endeavour to
take heed, that they do
not willingly do, say, or
think any thing where
with God may be offend-
ed, though never so little

95

Therefore let us also have
a care to avoid that: let
us study to live well, and
obey the will of our God
not only that we may not
be whipt, but rather that
we may please that our
best Father.

100

So shall it come to pass,
that we may truly be the
Sons not of darkness, but
of light.

105

But of these things ano-
ther time more at large;
let us go to our disputa-
tions.

110

Lo, the bell calls us.

Col. 14. Albertus,
Tirorus.

Are you come from the
market at length?

issimum; tamen qui do-
ctrinam Christi libenter
amplectuntur, non studio
peccant neque malitia.

Istud præstat verus ille ti-
mor Domini.

Tales igitur, quoad licet per
naturæ infirmitatem, sedulo
cavere nituntur ne quid
scientes faciant, dicant,
aut cogitent, quo Deus
vel minimùm offendatur.

Ergo studeamus & nos id
ipsum cavere: studeamus
rectè vivere & Dei nostri
parere voluntati non mo-
dò ne vapulemus, sed ma-
gis ut illi optimo Patri
nostro placeamus.

Ita fiet, ut verè simus, non
tenebrarum, sed lucis fi-
lii.

Sed de his aliis pluribus; in
disputationes nos recipi-
amus.

Ecce, vocat signum.

Col. 14. Albertus,
Tirorus.

Nunc demum redis à foro?

- T Why at the length ?
There is such a throng
at the Hammles, that I
could scarce get near. 5
 A What flesh meat have you
 brought us against to
 morrow ?
 T Beef and Mutton. 10
 A Is there good store of flesh
 in the market ?
 T Truly so great store, that
 I wonder it is so dear.
 A It is no wonder. 15
 T As there is much flesh meat,
 so there are many that
 eat flesh meat every day.
 But what kinds of flesh-
 meat did you see especi- 20
 ally ?
 A I saw Beef, Veal, ~~Cow~~=
 mutton, ~~Weather~~=mut-
 ton, pork, kid and lamb.
 T Nothing else ? 25
 A What would you have else ?
 T Was there no Venison ?
 A I cannot reckon all at
 once, yet I saw Venison
 too. 30
 T What like ?
 A Red deer, and boars flesh.
 O how fat the boars flesh
 is !
 T O how foolish are you ! 35
 A Why so ?
 T Because you are mistaken
 in the names of things.
 For that which is called
 fat in a tame swine, is 40
 called **bacon** in a wild
- Quid demum ?
Tanta est ad lanienam
ut vix accedere potuerit
 Quas attulisti nobis car-
 in diem crastinum ?
 Bubulam & vervecinam.
 Estne in foro carniū ma-
 na copia ?
 Tanta profectò, ut mi-
 adeò caras esse.
 Nihil mirum.
 Ut multæ sunt carnes,
 multi qui edunt car-
 quotidie.
 Sed quæ potissimum vi-
 carnis genera ?
 Vidi bubulam, vitulinam,
ovillam, vervecinam,
lam, hœdinam & agniam
 Nihilne ampliùs ?
 Quid velles præterea ?
 Nihil erat ferinæ ?
Non quæo referre simul
nia, imò etiam ferinæ
 vidi.
 Qualem ?
Cervinam, & aprugnam
 O quam pinguis est apru-
 na !
 O quam ineptus es !
 Quid ita ?
 Quia falleris in rerum
 minibus.
 Nam quod in sue domo
 stico dicitur *arvina*, id
 sue fero (id est, ap-
 swine)

swine
 and i
 that l
 I do
 ever
 Now y
 comm
 you w
 But y
 do yo
 Venison
 thing
 Whenc
 store
 My fact
 many
 Count
 someti
 are br
 What a
 It is a v
 most f
 about
 very h
 many
 which
 ny br
 What l
 wheth
 grow
 such a
 woods
 Almost
 grow
 mong
 Oaks
 with t
 deer,
 deer a

swine, that is in a boar,
and it is the hardest in
that kind.

I do not remember that 45
ever I heard that.

Now you have heard it,
commit it to memory if
you will.

But you teacher, whence 50
do you learn it?

Venison is a very common
thing at our house.

Whence have you such
store? 55

My father hath a **Park** of
many wild Beasts in the
Country, out of which
sometimes **whole Boars**
are brought into the City. 60

What alike one is that Park?

It is a very large place, al-
most four square, fenced
about on all sides with
very high Walls, set with 65
many & tall trees, among
which there are very ma-
ny bramble thickets.

What like trees are there?
whether such as use to 70
grow about Towns, or
such as use to grow in
woods?

Almost all such as use to
grow in woods; but a- 75
mongst these especially
Oaks and Beech-trees;
with the mast thereof red
deer, boars, and fallow
deer are fed. 80

callum vocatur, & est in eo
genere durissimum.

Istud quidem audire non
memini.

Nunc audisti, manda (si
vis) memoriz.

Tu verò doctor, unde il-
lud didicisti?

Domus nostræ ferina caro res
est frequentissima.

Unde vobis tanta copia?

Pater habet ruri ferarum
multarum *vivarium*, ex
quo interdum *solidi apri*
in urbem conferuntur.

Quale est vivarium istud?

Locus est ferè quadrangu-
lari formâ amplissimus,
muris altissimis septus un-
dique, constitus multis &
proceris arboribus, inter
quas sunt dumeta maximè
densa.

Quales sunt illic arbores?
utrum urbanæ, an syl-
vestres.

Sylvestres ferè omnes; sed in
his potissimum quercus &
fagi; quarum glande pas-
cuntur cervi, apri, dama-

T O what thanks do you
worthily owe to God
who hath bestowed upon
you such an abundance
of all things !

85

A We are not unmindful of
his blessings. For my Fa-
ther bestows very much
goods upon the poor :
which nevertheless, I 90
would say to no body
but you.

T Why so ?

A Because he would not have
such things to be talkt on 95
abroad.

T He is so much the more
to be commended, be-
cause he truly follows
Christ's command, whose 100
words are written in Mar-
thew, when thou dost thine
alms, (saith he) and those
that follow.

A In what Chapter ?

105

T The sixth, unless my me-
mory fail me.

But so much for this.

A For we have discoursed e-
nough, and now they are 110
met together to dispute.

T Let us go then.

A Follow me, or (if you had
rather) go before me.

T I will do neither ; but we 115
will go together.

O quantas meritò grati-
Deo debetis, qui vobis
largitus est tantam rem
omnium abundantiam !

Non sumus immemores
beneficiorum ejus. Pater
enim plurima bona
pauperes erogat ; quod
men tibi uni dictum
velim.

Cur ita ?

Quia talia non vult pro-
cari.

Tanto magis laudandus, quod
Christi præceptum
sequitur, cujus verba
pud Mattheum scri-
buntur ; Quum facis (inquit)
elemosynam, & quæ
quantur.

Quoto capite ?

Sexto, nisi me fallit me-
ria.

Sed hæc hæcenus.

Satis enim sumus con-
quiti, & jam ad dis-
tandum convenitur.

Eamus igitur.

Sequere me, aut (si melius
præcedet).

Ego neutrum faciam,
una ibimus.

Col. 15. Grinandus,
Maverotus.

Are you but come to day
then from your Country
house?

But to day, and that a
little before dinner.

But you said you would
be there but two days.

So I hoped it would be,
and so my father promi-
sed.

What hindred you then
that you did not come
back sooner.

My mother stay'd me,
though I besought her
even with tears that she
should let me go.

But why did she stay you
so long?

That I might bear her
company as she came back.

And what did you in the
mean time?

I gathered fruits with our
Country folk.

What fruits?

As if you did not know
harvest, and lateward
fruits, pears, apples, wal-
nuts, chesnuts.

O pleasant exercise!

It is not only pleasant but
profitable too.

But this is not well, that in
the mean time the bene-

Col. 15. Grinandus,
Maverotus.

Tantum igitur hodie è vil-
la revertisti?

Hodie tantum, idque pau-
lò ante prandium.

Atqui dixeras te futurum
illic modò biduum.

Ita sperabam fore, & sic
pater promittebat.

Quid igitur obstitit, quo
minùs redieris citiùs?

Mater me detinuit, tam-
etsi etiam cum lachrymis
eam obsecrarem ut me
missum faceret.

Sed cur te tam diu remo-
rata est.

Ut se comitarer in reditu.

Quid verò agebas interea?

Colligebam fructus cum
rusticis nostris.

Quos fructus?

Quasi non sunt tibi noti
fructus autumnales & sero-
tini, pyra, mala, juglan-
des, castaneæ.

O jucunda exercitatio!

Non est jucunda solum, sed
etiam frugifera.

Sed hoc malum, quòd in-
terim quinque aut sex

fit of five or six lessons
lost.

M It is not altogether lost, I
hope; I will have a care
as far as I am able, that
I may recover it in some
part.

G What will you do?

M I will write it down as di-
ligently as I can. 45

G And what then?

M I will get the speech of the
Author by heart.

G But you will not sufficient-
ly understand his mean- 50
ing.

M The Master's Translation
will help me to get the
sense of the most part.

G And yet that will not be 55
enough for all that.

M You shall come to me (if
you please) at your lei-
sure, that we may confer
together. 60

G Truly I would do it with
all my heart. But that
will not be enough yet.

M I have no more that I can
do. 65

G How much better had it
been to hear the lively
voice of our Master?

M Truly it had been a great
deal better. 70

But seeing it doth not be-
fall me, neither is it done
through my default, I
have nothing wile eno to

prælectionum fructus
periit.

Non omnino periit, spero
curabo pro viribus ut
liqua ex parte recup-
rem.

Quid facies?

Describam quàm potero
diligentissimè.

Quid tum postea?

Ediscam ipsam Autoris
tionem.

Sed sententiam non satis
telliges.

Ipsa me juvabit præcepto
interpretatio, ut sensu
magnâ ex parte assequar.

Nec tamen id satis erit.

Tu (si placet) aderis mihi
per otium ut conferamus
unâ.

Libenter equidem faciam
Sed ne istud quidem su-
ciet.

Non habeo quod possim
amplius.

Quantò præstitisset vi-
audire magistri vocem.

Multò sanè præstiterat.

Sed quando id mihi
contingit, nec meâ
pâ factum est, nunc
habeo quod me ad
bl

blame my self in this be- 75
half.

You say fair, see then you
have a good courage :
for whereas I have talked
with you at large about 80
this matter, I did it not,
because I had a mind to
draw you to despair, but
it all proceeded from
mine especial love to- 85
wards you.

I make no doubt of that
whence is it that I thank
you the more.

But lo, the little bell calls 90
us to supper.

A seasonable messenger.

Col. 16. *Johb, Rubetust.*

God save you, *Rubetust.*

O *Johb*, you are come in
a lucky hour : are you
well ?

Very well, I thank God ; 5
but how do you ?

Very well indeed, by God's
blessing ; but when came
you back from home ?

Now three days ago. 10

It is well, you have come
very seasonably.

Verily I knew the vacation
time was at hand.

Are you content we should 15
talk a little, now at our
leisure ?

Yes, so we be farther off

sem in hac parte.

Rectè dicis ; fac igitur ha-
beas animum bonum. Nam
quod ego tecum pluri-
bus verbis de hac re dis-
putavi, non ideò feci, ut
vellem te adducere in de-
sperationem, sed totum il-
lud profectum est ex meo
in te amore singulari.

*Haud mihi illud dubium est ;
quo fit ut majorem tibi
habeam gratiam.*

Sed ecce, vocat nos ad cæ-
nam tininnabulum.

Nuncius opportunus.

Col. 16. *Johannes, Rubetust.*

Salve, *Rubete.*

O *Johannes*, auspicio ad-
venis : valesne bene.

Optimè gratias Deo ; tu
verò ut vales ?

Rectè sane, Dei beneficio.
sed quando rediisti domo ?

Nudiustertius.

Bene habet : opportunè
venisti.

Nempe sciebam instare va-
cationis terminum.

Placétne ut otiosè aliquan-
diu confabulemur.

Maximè, dummodo semoti

- from this company of
playing boys that make
such a noise. 20
- R You do well to put me in
mind; let us go aside in-
to that school which is
open.
- J How finely do we sit here? 25
Come on, let us talk freely.
- R Are your vintages done?
Suntne peracta vestra vi-
demiz?
- J Quite.
- R How much time have you 30
spent in the whole work?
- J About fifteen days.
Tu igitur semper interfu-
isti?
- R Was you always there
then?
- J I missed not a day. 35
Nullum intermisi diem.
- R What did you do?
Quid agebas?
- J I often gathered grapes.
Uvas sæpius colligebam.
- R You should joyn some-
thing else with the Verb,
I gathered. Cum verbo colligebam de-
buisi aliquid addere. 40
- J What, I pray you?
Quidnam quæso?
- R And I eat them.
Et edebam.
- J What needed that? no bo-
dy can make any doubt
of that. 45
Quid opus fuit? De hoc
nemo dubitare potest.
- For who gathers good and
ripe fruits, but he eats e-
ven of the best?
- R Truly, you say well: O
brave, I commend your 50
answer.
- J Did you now think to have
stop'd my mouth?
- R I did not so much as
think on that. 55
Istud ne cogitavi quidem.
- What then?
Quid igitur?
- simus ab hac turba clamo-
sa ludentium.
- Bene mones; secedamus in
auditorium illud quod
est apertum.
- Quàm aptè hic sedemus!
Agè, loquamur liberè.
- Omnino.
- Quantum temporis posuisti
in toto opere?
- Dies circiter quindecim.
- Uvas sæpius colligebam.
- Cum verbo colligebam de-
buisi aliquid addere.
- Quidnam quæso?
- Et edebam.
- Quid opus fuit? De hoc
nemo dubitare potest.
- Quis enim fructus bonos
maturos legit, quin edat
etiam ex optimis?
- Profecto, recte loqueris.
- Jàmne putabas os occu-
passe mihi?
- Istud ne cogitavi quidem.
- Quid igitur?

I did
ready
ans
You ha
der.
Prove
an an
Who a
for th
Master
somet
such
and f
of goo
He tal
course
what
to do
Someti
and
have
the S
I wish
so, so
hinde
exere
You do
except
so tha
For the
that
with
privat
canno
School
Thence
that
selves
plain

I did not expect such a ready and such a discreet answer. 60

You have no cause to wonder. For as it is in the Proverb, *A fool sometimes an answer wise may make.*

Who are you beholden to for this Proverb? 65

Master *Julian*. For he doth sometimes dictate to us such Proverbs as these, and fine sentences out of good authors. 70

He takes a very good course for you; but at what hours doth he use to do it? 75

Sometimes after Supper, and oft-times when we have nothing to say in the School.

I wish they would all do so, so that they would not hinder our daily School-exercises. 80

You do well to put in that exception by the adverb *so* that. 85

For there are some Ushers, that so load their boys with their dictates and private lectures, that they cannot discharge the School sufficiently. 90

Thence it comes to pass, that the masters themselves do sometimes complain of such Ushers. 95

Non expectabam tam promptum tamque prudens responsum.

Nihil est quod miretis. Nam ut est in proverbio, *Sape etiam est olivor verba opportuna loquutus.*

Cui debes hoc proverbium?

Magistro *Juliano*. Is enim dictat nobis interdum Proverbia ejusmodi, & pulchras sententias ex bonis authoribus.

Optimè vobis consultit; sed quibus horis id solet facere?

Nonnunquam à cena, sapius autem cum in auditorio nihil habemus redere.

Utinam sic omnes facerent, dummodo non essent impedimento quotidianis scholæ exercitationibus.

Bene subjunxisti istam exceptionem per adverbium dummodo.

Sunt enim quidam pedagogi qui suis dictatis & privatis lectionibus sic onerant pueros suos, ut non possint in schola satisfacere.

Inde fit ut ipsi præceptores interdum conquerantur de talibus pedagogis.

R But what do we?

Let us return to our discourse which we had begun?

J Content.

R Was you always employed in gathering Grapes?

J That work is dispatch'd in two or three days, because such a great many labourers are wont to be hired about it.

R What is done afterwards?

J The grapes are trodden, the wine is drawn out of the greater pipes, and it's poured into hogheads. all under one; and then the grapes that are not yet squeezed, are put under the press in the wine-fat; and last of all, the husks and kernels of the grapes are carried out and thrown away.

R But you did not heed those things.

J Yes, I minded them a little; for I was by when every thing was done, meerly to call on the work folks.

R You was there then as an Overseer or Master of the work.

J Yes, I was in good earnest the master of the work, and the overseer. For my Father had made me the overseer.

Sed quid agimus?

Redeamus ad sermonem institutam.

Placet.

Fuistine semper occupatus in uvis colligendis?

Opus illud in paucis diebus absolvitur, propterea quod ita magnus operarum numerus ad id locum solet.

Quid deinde fit?

Calcantur uvæ, vinum hauritur à cupis majoribus eadem operâ diffunduntur in dolia; deinde uvæ nondum expressæ subiciuntur prelo in torculari: postremò exportantur & abjiciuntur vinacæ.

Atqui non curabas ista.

Imo, curabam aliquâ parte: nam agendis omnibus intereram, maxime ut sollicitarem operarios. Eras ergo illic tanquam præfectus, & quasi magister operum.

Imo eram reverà magister operum & præfectus. Præter enim me præfecerat

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How glad was you of that
mastership! what a good-
ly thing was it to see you
with your gravity com-
manding some, encoura-
ging others, and chiding
others?

Truly if you had seen me,
you would have said, I
had been another kind of
body than a scholar in the
school.

As far as I can perceive
you was not idle.

Nay, like a good husband
I did oft times put my
hand to the work, that
I might egg on the
workfolks by my exam-
ple.

Your father (as it appears)
had preferred you to this
office not without a
cause.

Truly he had tried my di-
ligence in other matters.

Yet bar bragging.

I mean so; but I talk so
freely, because I talk
with my friend.

But let us go on?

What store of wine have
you?

Indifferent, as is said to be
almost every where this
year: although we have
Claret wine in abun-
dance, yet have we not
white so.

Quam gaudebas isto magi-
sterio! quam pulchrum
erat videre te cum tua
gravitate alios imperan-
tem, alios adhortantem,
alios denique arguen-
tem!

Profectò si vidisses me, di-
xisses alium esse quàm in
scholâ discipulum.

Ut video, non eras otiosus.

Imò, ut bonus paterfamili-
as adhibebam sæpenumero
manus operi, ut ipsos ope-
rarios meo exemplo insti-
garem.

Non abs re (ut apparet)
pater te huic muneri
præfecerat.

Nempe aliis in rebus exper-
tus erat meam diligentiam.
Absint tamen verba jactantia.

Ego sic intelligo; sed liberè
sic loquor quia cum famili-
ari meo.

Sed pergamus.

Quanta est vobis vini co-
pia?

Mediocris, qualis ferè hoc
anno ubique esse dicitur:
tamen si vinum rubellum ha-
bemus assatim, album
non item.

But

- But whatsoever it is, we are content with it, and receive it at the hand of God with thankfulness.
- R How many hogheads have you filled?
- J Forty, or thereabouts; but they are some bigger than other some.
- R O strange! Do not you think it a great increase.
- J Sufficient indeed; but not like the last year's.
- R What matter is it?
- The less quantity there is, the more it will be sold for.
- J So it commonly comes to pass.
- But do you not think I have told you enough about vintages?
- R What would you have else? Because we can attend so well, I will know something of you too, concerning the fruits of trees.
- For it is, as it were, another vintage.
- Have you not great store?
- J Boarded Chamber-floors full, such is God's bounty to us.
- R When were they gathered?
- J Our folks gathered them when we made wine.
- R What kinds of such like fruits have you?
- J Apples, pears, chesnuts,
- 180 Verum quicquid est, contenti sumus, & de manu Domini cum gratiarum actione recipimus.
- Quot implevistis dolia?
- 185 Plus minus quadraginta sed sunt alia majora.
- Papæ! Non tibi videtur magnus proventus?
- 190 Satis quidem; sed non per ratione anni superioris.
- Quid refert?
- Quanto minor est quantitas, tanto etiam plus vendetur.
- 195 Sic ferè solet evenire.
- Sed non tibi videor satis narrasse de vindemiis?
- 200 Quid prætera desideras?
- Quoniam sic abundamus otio, volo etiam aliquando ex te audire de fructibus arborum.
- 205 Est enim quasi altera vendemia.
- Non habetis multos?
- 210 Plenis tabulatis, quæ Dei benignitas.
- Quando collecti sunt?
- Quo tempore vinum faciebamus familia colligebat.
- 215 Quæ sunt vobis ejusmodi fructuum genera?
- Mala, pyra, castanæ,

wallnut
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Yes, we
they ar
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Quint
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walnuts ; but there is great variety of apples and pears.

What quinces, have you none of them too ?

Yes, we have of them, but they are contained under the kind of apples, whereupon they are called **Quince pears** by another name.

But what did you bring at your coming back hither ?

Nothing, but a little hand basket of choice grapes ; but hereafter I shall have apples, pears, and chestnuts brought me by sacksfuls every week.

In the mean time, I pray you, give me some of your grapes.

Let us go into my chamber, I will give you some there.

Truly I am ready, let us go. There also we will consider about repeating the last Colloquy against Munday ; for, as I think, our Master will look for that especially.

Col. 17. Eustathius,
Boscomellus.

I heard your father is come into the School or College to day.

215 glandes ; sed malorum & pyrorum multa est varietas.

Quid coronea, non etiam habetis ?

220 Imò, habemus, sed ea sub malorum genere continentur ; unde & alio nomine appellantur *mala cydonia*.

225 Quid autem attulisti huc rediens ?

230 Nihil nisi *quasillum uvarum selectarum* ; sed singulis posthac hebdomadibus mihi afferentur *plenis sacis mala, pyra, castanex*.

235 Interea da mihi quæso, aliquid ex uvis tuis.

Eamus in cubiculum meum, illic dabo tibi.

(can.us.

240 Equidem paratus sum, Illic etiam agemus, de repetendo ultimo in diem Lunæ colloquio ; nam ut opinor id præceptor imprimis exigit.

Col. 17. Eustathius,
Boscomellus.

Audiui patrem tuum venisse hodie in gymnasium.

You

- B You heard the truth.
 E Wherefore came he?
 B That he might pay my master for my table; and withal that he might commend me unto him.
 E Had he never commended you?
 B Yes, very often.
 E What doth he mean by his so often commendation?
 B He loves me entirely.
 E What then?
 B And therefore he desires I should be diligently taught,
 E What if he commend you that you may be whipt the oftner?
 B Perhaps that is the reason; but what then? he doth not therefore love me less.
 E How do you gather that?
 B Because correction is as necessary for a child as meat and drink.
 E You say true indeed, but few men are of that opinion: for there is no body but had rather have a bit than a knock.
 B That is natural to all, who denies it? but nevertheless correction is to be born patiently, especially if it be just.
- Verum audivisti.
 Quâ venerat gratiâ?
 Ut pro meis alimentis proceptor numeraret pecuniam simul & me illi commendaret.
 Nunquamne te commendat?
 Imò sæpiissime.
 Quid sibi vult istâ commendatione tam frequenti?
 Amore vero me prosequitur.
 Quid tum?
 Ideò cupit me diligentius erudiri.
 Quid si commendat, ut pius vapules?
 Ea est fortasse causa: sed quid inde? non propter me diligit minus.
 Unde istud colligis?
 Quia puero tam necessarium correctio quàm alimentum.
 Verum quidem dicis, sed pauci ita judicant; neque enim est quin panem quàm virgam malit.
 Istud est naturale omnibus: quis negat? sed tamen patienter ferenda est pars præsertim justa.

This sent
 the Book
 What thou
 bear wit
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This sentence is in our little Book of good manners.

What thou deservest to bear, 45
bear without grudge.

But what if the correction be unjust?

That also must be endured nevertheless. 50

For whose cause?

For Christ's cause, who suffered a most unjust, and that a most bitter death too, for our sins. 55

I wish we could think upon that as oft as we suffer any thing.

The master doth often put us in mind of it, as oft as 60
there is occasion. But he talks to them that do not hear him, as the Proverb says.

Therefore let us strive to 65
be more diligent hereafter.

God grant we may do so.

Col. 18. *Grandinus,*
Thomas.

Why was you not at the Sermon to day?

I was busie in writing letters.

Could you not put off 5
your busiNESS?

The carrier was in haste.

But our master teacheth us

Hæc habetur in libello moralium sententiarum.

Quod merisò pateris patienter ferre memento.

Sed quid si pœna sit injusta?

Ea quoque patienda est nihilominus.

Cujus causa?

Propter Jesum Christum, qui mortem injustissimam, et amque acerbissimam, tulit pro peccatis nostris.

Utinam id nobis in mentem veniat quoties aliquid patimur.

Præceptor id nos sæpe monet, quoties occurrit occasio. Sed surdis narratur fabula, ut est in proverbio.

Ergò demus operam ut simus posthac diligentiores.

Ita faxit Deus.

Col. 18. *Grandinus,*
Thomas.

Cur non interfuisti hodiernæ concioni?

Occupatus eram in scribendis literis.

Non poteras differre negotium?

Urgebat tabellarii festinatio.

*Atqui præceptor docet nos
that*

that all things must be
omitted for God's ser-
vice.

T He teacheth us so indeed,
and I make no doubt of
it; but we are never so
perfect, but we often ne-
glect God for these earth-
ly things.

G That is naught.

T Indeed stark naught; but
we are always but men,
unless God change us by
his Spirit.

G But (I pray you) tell me
was it a throng'd audi-
tory?

T Not very throng'd, as it
uses to be.

G How was that?

T Do you not know that the
people are busie now in
their grape gathering.

G I know it: but cannot
men bestow one hour in
God's service?

T It is not for me to give
you an account of this
matter.

I only say this:

When his fault checks him,
'tis the teacher's shame.

G O strange! how you have
hit me home.

Farewel, I will not speak
a word more.

T We willer then another
time.

omnia postponenda esse
negotii.

Docet quidem: neque
mihi dubium est, sed
quam sumus adeo
fecti quin saepe Deum
renis istis postponamus.

Istud malum est.

Pessimum verò; sed semper
homines sumus, nisi Deus
nos Spiritu suo immutet
verit,

Sed dic (quæso) fuitne
quens auditorium.

Non, auditorium pro
solito.

Unde fit istud?

Ignoras populum nunc
occupatum in vindemia.

Non ignoro, sed non possunt
homines divinis rebus
cam horam impendere.

De hoc non est meum
reddere rationem.

Hoc tantum dico:

Iurpe est doctori, cum
redarguit ipsum.

Papæ! quantum colapsus
impegisti mihi.

Vale: verbum non amplius
addam.

Esto aliàs prudentior.

You are
to morrow
to morrow
leade.

What no
My father
me.

Nay, you
your father
do you

can I use
By content
letters.

I only want
breakfast
near.

When do
letter.

The last
On what
On Friday

What will
The vine
other

thered
You must
breakfast

I do not
be.

I hope
next
But that

power
No more
deed.

Col. 19. *Molinaus,*
Cararius.

You are to go away then
to morrow (as I hear.)

To morrow, If God give
leave.

What now! why so soon? 5

My father is urgent upon
me.

Nay, you are urgent upon
your father.

Do you think so? how 10

can I urge my father?

By continual sending of
letters.

I only writ once, that the
breaking up time was 15
near.

When did you send your
letter.

The last week.

On what day. 20

On Friday.

What will you do at home.

The vintage is nigh, and
other fruits must be ga-
thered in the mean time. 25

You might tarry till the
breaking-up-day.

I do not know when it will
be.

I hope it will be at the 30
next week's end.

But that is not in our
power to determine.

No nor in the master's in-
deed. 35

Col. 19. *Molinæus,*
Cararius.

Tu igitur cras (ut audio)
discessurus es.

Cras, si Dominus permiserit.

Eho! cur tam cito?

Urget me pater.

Imò tu urges patrem.

Itane tibi videtur? quomo-

do patrem urgere possum?

Affiduâ missione literarum.

Tantum semel scripsi, in-
stare vacationem scholasti-
cam.

Quando misisti literas?

Hebdomade superiori.

Quo die?

Veneris.

Quid facies domi?

Instat vindemia, interim
colligendi sunt fructus
arborum.

Poteris expectare dimissio-
nis diem.

Nescio quando sit futurus.

Spero fore ad finem proximæ
hebdomadæ.

Sed istud non est in nostro
scitum arbitrio.

Nec in præceptoris qui-
dem.

Whose

C Whose then?

M Only God's, who guideth mens purposes by his own appointment.

C But Satan seems sometimes 40 to sway them.

M As far as God gives him leave. But let us leave these things to wisser men. 45

C That is more safe: For the proverb doth admonish, that the Shoemaker should not meddle beyond his last. 50

M We have oft times heard that of the master.

C He hath also taught us more than once that saying of St. Paul, be not 55 high minded, but fear.

M He hath that also often in his mouth. Do not meddle with things beyond your reach. 60

C But do you not hear it ring for the Supper?

M The sound of the bell is yet in my ears.

C Let us go into the hall, 65 that we be not away from prayers.

M I will come and take my leave of you to morrow before you go. 70

Cujus igitur?

Solius Dei, qui hominum consilia suo nutu gubernat.

Atqui Satan videtur interdum gubernare.

Quantum Deus ipsi permittit. Sed ista sapientibus relinquamus.

Tutius est: monet enim proverbium, Ne sutor extra crepidam.

Sæpe istud ex præcepto audivimus.

Idem quoque non semel docuit nos illam Pauli sententiam, Noli altum sapere, sed time.

Illud etiam frequenter habet in ore. Altiora ne quæsieris.

Sed audin' tu ad comensignum dari?

Adhuc pulsar aures meas in cinnabulum.

Eamus in aulam, ne desinamus precationi.

Cras ante discessum te saluabo.

AB

l. 20. *Petrinus,
Croteranus.*

What kind of sport have
exercised your self

to day?

For wallnuts.

Have you won anything? 5

Nay, I have lost.

You had bad fortune then.

I know not what fortune ;
only I know it hath be- 10
fallen me through my
default, but so as God
would have it.

Why would God have it so?

That I may learn hereby 15

to bear more grievous
things when they befall
me.

As if God regarded Child-
rens play. 20

He doth regard it indeed ;
moreover nothing comes
to pass in the world
without God's provi-
dence. 25

Are you grown so wise ?
who taught you those
things ?

Have not you your self
heard them very often of 30
our Preacher ?

It may be I might have
heard them, but what
should I do? my memo-
ry is but weak. 35

Col. 20 *Petrinus,
Croteranus.*

Quo ludi genere hodie te
exercuisti?

Juglandium.

Ecquid lucrî fecisti?

Imò, perdidì.

Fortuna igitur tibi *aversa*
fuit.

Nescio quæ fortuna ; tan-
tum scio, meâ culpâ id
accedisse, sed ita volente
Deo.

Cur Deus id voluit?

Ut hinc discam ferre gravi-
ora quum acciderint.

Quasi verò Deus *lusiones*
puerorum curet.

Curat profectò, quinetiam
nihil sit in rerum natura si-
ne divina providentia.

Siccine philosopharis? quis-
nam te ista docuit?

Non tute audivisti toties
ex concionatore nostro?

Fieri potest ut audierim,
sed quid agam? *Fluxa est*
mibi memoria.

X That

- C That is, because you do not exercise it.
- P How is it to be exercised?
- C First by diligent attention; that is, by diligently 40 minding what things we have heard or read; and then by often repeating the same; and lastly, by teaching others what we 45 have learned.
- P Those things are often press'd upon us by the master: but (wo is me) how carelessly negligent 50 am I?
- C So we are all, unless the Spirit of God quicken us.
- P What shall I do then?
- C Awake, my *Petrinus*; make 55 towards God with all thy heart, and with all thy strength, pray unto him continually and devoutly; be vigilant; shun them 60 that are nought, keep company with them that are good, and make them familiar to you by your courteous behaviour. 65
- P What shall I get by it at the last?
- C Do you ask? if you use your self to this kind of carriage, the Lord God will in 70 his goodness have mercy upon you, and you shall perceive your mind to be altered in a short time.

Nimirum, quia illam non exerces.

Quomodo exercenda est? Primum diligenti attentione; hoc est, diligenter advertendo ea quæ audimus, aut legimus; deinde, eadem sæpe repetendo; denique, docendo alios ea quæ dedicimus.

Ista nobis sæpius inculcatur à præceptore: sed (me miserum!) quam pigra est hac mea negligentia!

Sic sumus omnes nisi Spiritus ille Dei nos excitet. Quid igitur faciam?

Expergiscere, mi *Petrine*, toto animo totisque viribus ad Deum aspira, illi assidue & pro affectu precare; vigilans esto, præfugito, versare cum bonis moribus facillime fiet ut eos tibi familiarer reddas.

Quid tandem consequar.

Rogas? Si te istis moribus assueveris. Dominus Deus sua clementiâ tui mereretur, brevique animi tuum immutatum senties.

O what a seasonable meet-
ing hath this been to me? 75

I intreat thee, *Croteranus*,
that we may talk oftner
together.

There shall be no failing
on my part, as oft as we 80
are both at leisure.

I thank you heartily.

You have no reason to
thank me.

Let us get us into the 85
School.

Col. 21. *Giles, Massu-
erius.* 4

Why did you scatter pease
up and down here?

When?

After dinner.

I did it for my mind's 5
sake.

But whence had you those
pease?

I took them out of a tray 10
where they were laid up
that they might be fod-
den to morrow.

Ought you to do evil for
your mind's sake?

I did not think that was 15
any harm.

Not to be any harm to
cread bread under your
feet?

I would be loth to do 20
that.

Why would you be loth?

O quam opportunus hic
mihi congressus fuit?

Obsecro te, mi *Croterane*,
ut sæpius colloquamur.

Per me non stabit, quoties
utrique licebit per otium.

Gratias ago maximas.

Non est quòd agas.

Recipiamus nos in audito-
rium.

Col. 21. *Ægidus, Mas-
suerius.*

Cur hic dispergebas pisa?

Quando?

Post prandium.

Id faciebam *animi causâ*.

Sed pisa illa unde habueras?

Acceperam è *conculâ*, ubi
reposita erant, ut crasti-
no die coquerentur.

Debuisse *animi causâ* ma-
lum facere?

Non putabam id esse ma-
lum.

An non esse malum *concul-
care panem pedibus*?

Istud ego nollem facere.

Cur nolles?

M Because bread is very ne-
cessary for us.

Æ God hath created both
pease themselves, and o-
ther things which are 25
eaten, for our use.

M I am not ignorant of that,
moreover I am content
to eat pease, if they be
well sodden and season=30
ed.

Æ Besides, would you misuse
your own things?

M No.

Æ Much less ought you to 35
misuse other folks.

M I know that well enough.
Therefore you have not
done well.

Æ I confess I have not done 40
well, yet with no ill in-
tention.

M Why then did you do it?

Æ My foolishness set me
upon it.

M What have you deserved
thereupon? 45

Æ A whipping.

M You say well, but (I sup-
pose) not from your 50
heart.

Æ Yes indeed; I pray you
do not complain of me.

Seeing you confess it of
your own accord, I will 55
not complain of you, for
the Master hath very of-
ten told us that that was
his mind.

*Quia panis est nobis maximè
necessarius.*

*Et pisa & cætera quæ
duntur, Deus in usum
nostrum creavit.*

*Non ignoro illud, quin
am pisis libenter vescor
bene cocta & condita sunt.*

*Præterea, vellēsne ab
rebus tuis.*

Minimè.

Tantò minùs alienis debe-

stus sats intelligo.

Ergo non rectè fecisti.

*Non rectè, fateor, non
malo animo.*

Cur igitur fecisti?

*Mea ineptia me ad illud
citavit.*

Quid inde meruisti?

Plagas.

*Rectè dicis, sed (opinor)
non ex animo.*

Imò certè: nè me accu-
so.

*Quandoquidem sponte
teris, non acculabo: quia
enim velle se dixit pro-
ceptor sæpissime.*

What said he?

60

That we should complain
of no body to him about
such small matters,
who did but willingly ac-
knowledge his fault.

65

Therefore I shall be be-
holden to you Giles, for
that kindness.

I would not have you be-
holden to me for this
matter; but pray to God
with me, that he would
deliver us from evil.

70

We pray openly in the
School every day, four
or five times.

75

What then?

And besides privately, as
oft as we go to meat,
as oft as we go to bed,
and as oft as we rise out
of bed.

80

Are not these things suffi-
cient?

Besides these, our Master
doth oft admonish us,
that every one go aside
sometimes some whither
into a private place to
pray for himself; do you
not remember it?

85

I remember it very well;
but (as you know) it
seems to be an hard mat-
ter for Boys to use
themselves to private
prayer.

90

And yet it would be very

95

Quid ille dixit?

Ut de ejusmodi levioribus ne-
minem ad ipsum desera-
mus qui modò culpam li-
bens agnovit.

Istud ergo beneficium tibi de-
bebo.

Nihil velim mihi debeas
hoc nomine; sed mecum
precare Deum, ut à ma-
lo nos liberet.

Quotidiè in schola quater
aut quinquies palam pre-
camur.

Quid tum?

Præterea privatim, quoties
cibus sumitur, quoties cu-
bitum inur, quoties cubitum
surgitur.

Nonne satis hæc sunt?

Præter illa, sæpe monet
Præceptor ut interdum
pro se quisque precandi
causâ secedat aliquò in
secretum locum; memi-
nistis?

Memini probè; sed (ut
scis) difficile videtur esse
ut pueri secretis precibus
assuescant.

Et tamen paulatim assues-
good

	good to use themselves by little and little.	100	cere optimum fuerit.
M	God himself will stir us up and use us to that thing in time.		Progressu temporis Deus ipse noster ad eam rem nos incitabit atque assues faciet.
		105	
A	We are to hope it will be so, if so be that we profit well, both in the reading and the hearing of the Word.		Ita fore sperandum est, tamen in verbi ejus rum lectione tum auditione sedulo proficiamus.
	Col. 22. Varro, Castri- novanus.		Col. 22. Varro, Castri- novanus.
V	How is it that you came so soon from your Uncle's to day, especially seeing there was a feast?		Quid est, quod hodie tam cito à patruo rediens præsertim cum fuerit convivium?
C	What should I have done there any longer?	5	Quid illic fecissem diutius?
V	You should have tarried till the supper, that you might eat of what was left at dinner.		Cœnam expectâsses, ut ederes de prandii reliquiis.
		10	
C	I had eaten enough at dinner.		Satis ederam in prandio.
	Besides, my Uncle bad me go along with my master home again, whom I had brought to the feast.	15	Præterea jussit patruus domum reducerem præceptorem, quem ego à convivium deduxeram.
V	What did thy Kinsman, thy Uncle's son.		Quid frater tuus patruelis?
	Why did he not come back with you to the School?	20	Cur in ludum vobiscum non rediit?
C	His mother stayed him for a day or two.		A matre retentus est in domum aut alterum diem.
V	Why so?		Quamobrem?
C	That his cloaths might be mended.	25	Ut illi resarciantur vestimenta,

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Tha

That care belongs to women. But come on, because we are now at leisure, I pray you, tell me something concerning the 30 Feast.

What do you desire to know concerning it?

First, who were the guests; then, how dainty and sumptuous the feast was. 35

These were the prime guests, four Pensioners, the Deputy Governour of the 40 City, and other two of very great note, of the company of Aldermen.

Do you know them?

By sight indeed; but I 45 cannot hit upon their names.

Was there none else?

Two of my Uncle's near acquaintance. 50

How high did our Master sit?

I did not mind how high he sat; but he was almost in the middle of the table 55 over against my uncle.

But where sat you?

O you fool, that asked such a question! 60

Should I, mean fellows, sit down with such great men?

It was honour enough to me

Illta est mulierum cura. Sed age, quoniam nunc otiosi sumus, narra mihi (quæso) aliquid de convivio.

Quid de illo scire cupis?

Primum, qui convive fuerint; deinde, quàm lautum & opiparum convivium.

Convive fuerunt hi præcipui, quatuor Syndici, subpræfectus urbis, & alii duo primæ notæ & Senatorum numero.

Nostin'?

De facie quidem, sed eorum non teneo nomina.

Nulline præterea?

Duo ex patris mei familiaribus.

Quotus accumbebas præceptor?

Quotus esset non observavi; sed erat in media fere mensa, & contraria parte mei patris.

Tu vero?

Hui inepte qui istud rogas!

Egone homunculus cum tantis viris epularer?

Satis hoc mihi honorificum

X 4 that

- that I waited at the table. 65
- V Were there no women?
- C None but my Uncle's wife who sat at the lowest end of the table.
- V Why sat she so low?
- C She had a mind so her self, that she might more conveniently rise eber and anon, to keep better order in attendance. 75
- V What did her Son?
- C He sat by his mother.
- V I am satisfied as concerning the guests; now I shall look for something concerning the feast? 80
- C You impose upon me a very weighty and hard task, especially considering my memory; but forasmuch as (you say) we have got a little more leisure this afternoon, I will do my best, that I may satisfy your desire in 90 some part.
- V You shall do me a kindness.
- C Yet on that condition, that you do me as good a return if eber there be occasion. 95
- V You have no reason to make any question of this. Begin. 100
- C But I will sit in the meantime, because it is a long story.
- fuit quod ministrarem. Nullæne erant mulieres? Nullæ præter uxorem patris trui, quæ quidem sedebat in mensa extrema:
- 70 Quid tam remota?
- Sic voluit ipsa, ut identidem commodius surgeret proprium ordinem ministerii.
- 75 Quid filius?
- Juxta matrem assidebat. Habeo de convivis; nunquam expectabo de convivio.
- 80 Onus mihi valde magni imponis ac difficile, maxime propter memoriam; sed quando (ut dixisti) placulum otii nacti sumus hoc pomeridiano tempore, dabo equidem operam, ut aliqua ex parte compleam desiderium tuum.
- Pergratum mihi feceris.
- Ea tamen lege, ut pariter referas, si quando dabitur occasio.
- De hoc nihil est quod dubites. Incipe.
- 100 At ego interea sedere volo, quia longa est narratio.

Let us go under the gallery, that we may talk the more commodiously in the shadow.

105

Hear me now.

Because (as you say) it is a long story, tell me first at what a clock they sat down.

110

Almost at ten.

At what a clock did they rise?

A little after noon.

Did they all sit well?

115

Very well.

Now fall to the business.

Take the preparatives then.

Set them on when you please.

120

First, there were set upon the table little thin wafers, sweetned after the Baker's fashion, with hyppocras.

125

A very fine beginning indeed, and fit to gain their affections.

I pray you forbear these interruptions, for fear my memory should be confounded.

130

Hereafter I will not interrupt you, unless there be occasion to ask you something.

135

There followed salt gammons, chitterlings dried in the smother, saucages, neat's tongues

140

Eamus sub pregulam, ut in umbra commodius fabulemur.

Audi nunc jam.

Quia (ut ais) longa est narratio, dic mihi primum quotâ horâ accubitum est?

Forè decimâ.

Quotâ resurrectum?

Paulò post meridiem.

Sedebantne omnes commodissimè. (modè? Nunc ad rem aggredere.

Accipe igitur mensa pralū. Appone cum voles. (dis.

Imprimis apposita sunt ænella crustula, mellita opera pictoris cum arematie.

Optimum sanè exordium, & ad conciliandos animos aptissimum.

Omitte, quæso, istas interpellationes, ne mihi perturbetur memoria.

Posthac non interpellabo, nisi si quid opus erit requirere.

Sequuntur sunt perna salata, billa infumata, lucanica, linguae bubulæ sale quoque & fumo indurata, hand-

- hardned also with salt
and smoak : And these
were to stir their appe- 145
tite, and to make them
thirsty.
- V As tho' indeed one could
not become thirsty enough
with the heat and scorch- 150
ing of the Sun.
- C Thus skilful feasters use to
do.
- V I am willing to hear these
things, especially seeing 155
you express them all in
proper and significant
words.
- Go on still.
- C In the same order there 160
were set amongst hand-
sallets of cabbage let-
tices, the gizzards of
Birds fried, Floren-
tines of Meat, and whole
volks of eggs. 165
- And thus much concerning
the preparatives, which
was the first course.
- V Did they not drink any 170
thing in the mean time ?
- C A question not befitting a
man.
- For who would spare wine
here? 175
- Scarce three, and the lus-
tiest amongst us, were
enough to fill drink.
- But I will treat of Drinks
afterwards ; let me dis- 180
patch the Meats.
- atque hæc ad excitandam
appetentiam, & sitim ac-
endam.
- Quasi verò non satis acce-
retur solis æstu & fervore
- Sic docti solent facere com-
vivatores.
- Isthæc audio libenter, præ-
sertim cum exprimas om-
nia propriis & significan-
tibus verbis.
- Perge porro.
- Eodem ordine interpositæ
sunt acetaria & lactucis
pitatis, avium intestina
frita, minutalia ex vin-
lino, cum ovorum vitellis
integræ.
- Et hæc hætenus de præ-
diis, qui primus missus fuit
- Nihil interim bibitum est
- Indigna homine questio.
- Quis enim vino hic par-
ret ?
- Vix tres, & quidem stren-
uissimi, fundendis potibus
sufficiebamus.
- Sed de potibus agam post-
rius ; sine me cibos expe-
dire.

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Well, I give you leave.

These were for the most part in the second course; **pigeons, chickens** boiled with lettuce, beef, mutton, veal, **potage** fresh and powdered, **fresh potage** daintily seasoned with the yolks of eggs, saffron and verjuice, and some **broths made of herbs**.

Here I imagine, they talk'd more than they eat, because indeed the roast meats were expected.

They had scarcely touch'd the table, when we were bidden to take them away.

I come therefore to the 3d course; in which these roast-meats were served up, **chickens, young pigeons, fat goslings** and **piggs**, likewise **rabbits, shoulders of mutton**, and last of all **Melton pasties** of two sorts.

What else?

What? ho! (I had almost forgot it) there were a couple of partridges set amongst them with a **leberet, green-beans** fryed, and **pease** sodden in the shells.

Was there no fish?

Agè, sino.

In secundo missu hæc ferè fuerunt; artocrea, pulli gallinacei elixi cum lactucis, bubula vervecina, vitulina, suilla recens & salsa, jus carniū ovorum vitellis croco & omphacio suavissimè conditum, aliquot item fuscule ex oleribus.

Hic plus opinor fabulatum quàm esum fuisse, quia scilicet assa expectabantur.

Vix mensam attigerant, quum illa tollere jussi sumus.

Venior igitur ad tertium missum, in quo assa hæc fuerunt exposita, *pulli gallinacei, pulli collumbini, anserculi atiles, & fuculi, item cuniculi, armi vervecini, postremo ferina duorum generum opere pistoria in crustata.*

Quid præterea?

Quid? hem! (penè prætermisi) dux predices interjectæ, cum *lepusculo, fabæ virides frixæ, & pisce cocta cum filiquis.*

Nihilne piscium?

You

C You put me in mind in a good time.

There was a huge **Crout**, which was cut into four parts besides the tail; as also a great **Pike** quartered after the same manner.

I forbear to speak of the small fishes, and them that were of a mean size which were partly boiled, partly broiled or fried, as also **fresh-water, crab-fish**, all in a great abundance. But these things were rather for ostentation than necessity; for there was nothing almost tasted of them.

V You seem to have omitted one thing.

C What is that?

V Had none any sauces to dip in?

C Yes, **dainty sauces** to dip in were fitted almost to every mess, which the cook had neatly contrived, with admirable skill.

Nor were there wanting **capers** in oyl and vinegar, **limons**, **pickled olives** with their pickle, **rose-vinegar** and **green sauce**.

V O how many and how great provocations to gluttony!

In tempore admones.

Erat *trutta ingens*, quæ visa fuerat in partes quatuor, præter caudam prægrandis item lucius eundem modum quadrupartitus.

Taceo minutos pisces mediocres, partim elixos partim assos aut frictos item *cancros fluviales* magno omnia numerationem quam ad necessitatem; de iis enim fere nihil gustatum est.

Unum mihi videris prætermisisse.

Quid illud est?

Nulline erat *imundus*?

Imò, singulis propemodum ferculis addita erant *scitissimi saporis ambammas* quæ coquus ipse miro officio *concinnaverat*.

Nec verò defuerunt *capræ* ex oleo & aceto, *malva citrea*, *Olivæ conditæ cum sua muria*, acetum roseaceum, *succus exalidis*.

O quot & quanta gulæ incitamenta!

Say withal, hindrances to
body and mind.

But I pray you, what was
the last act of the Comedy?

At the last when no body
eat their fish and flesh, my

Uncle had the banquet-
ing dishes to be set on
the table, amongst which
these are the chief.

Very fat new cheese, and
likewise old of many sorts,
tarts, pan-cakes, rice
bopled in milk and well
sugared, early ripe
peaches, figs, cherries,
raisins, dates, junkets
to be eaten to bed-ward,
conserves of many kinds,
and others which I do
not now remember.

To conclude, there was
such an abundance of all
sorts of meats, that the
table it self could scarce
hold them.

What do you ask? the
round trenchers and
little square trenchers
were changed four or
five times.

We carried back the geese
and courser meats for
the most part whole into
the Kitchen; so few laid
a finger on them, for the
store of more delicacy.

What good doth such an

Adde etiam, corporis &
animi impedimenta.

Sed quis quæso, fuit ulti-
mus actus fabulæ?

Tandem cum jam nec car-
nes nec pisces ullus ede-
ret, jubet patruus apponi
belluaris, in quibus hæc
fuerunt præcipua.

Cæsus recens pinguis-
simus, itemque vetus multiplex,
scriblita, platentula, oryza
in lacte cocta & bene saccha-
rata, persica præcocia, ficus,
cerasa, uvæ passæ, caryotæ,
irassemata serotina, salga-
ma multorum generum,
& alia quæ nunc mihi
non occurrunt.

Tanta denique fuit omnium
esculentorum affluentia ut
mensa ipsa vix sustineret.

Quid quæris? quater aut
quinquies mutati sunt
orbes & quadrula.

Cibos crassos & duriores
magna ex parte integros
in culinam referebamus;
adè pauci attigerunt
propter delicatiorum co-
piam.

Quid confert tanta cibari-
abun-

- abundance and variety of meat do ?
- C To overcharge the stomach, 300 Ad gravandum stomachum
and breed many diseases.
& morbos complures generandos.
- But what should one do ? Sed quid agas ? Sic ferè hoc
Thus folk live now a= tempore vivitur.
days for the most part. 305
- V They that feast such great
persons seem to strive for
abundance, preparation,
C pomp, and delicateness. 310
And yet (as I hear) amongst
the laws of this
City, there are some against
too much sumptuousness.
- V Laws are silent at feasts,
that by the way we may
wrest something out of
Tully to our purpose. 315
- C Do you think that all 320 An putas omnes convivis
guests are taken with
that extraordinary excess
of expences ? illâ sumptuum immanium
delectari ?
- V I do not think it, unless
(perhaps) they be gully= 325
guts, or riotous persons,
or such belly-gods
(as I may say) as Apicius
was.
- C But what is the reason ? 330 Ceterum quid est in causa ?
Do you ask ? Rogas ?
Not only the folly, but also
the madness of them
that make feasts. Convivorum non modica
stultitia, sed etiam insania.
- V The most of men are sick of 335 Maxima pars hominum morbo
that disease. jactatur eodem.

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As *Horace* saith.

But let us forbear this judging others, according to the Proverb, *Let not the Shoe-maker, &c.*

Let us return then to our purpose.

What wine was served to the table ?

If you enquire concerning the colour ; there was white, dark red, (i. e. *Miscant*) yellowish, blood-red, and sundry sorts of wine of several colours.

If concerning their goodness, they were all for the most part **very rich** : but they chiefly commended that sort of wine out of *Burgundy*, which is commonly called *Arbois*, wine of *Malmsey*.

Whence was this fetch'd ?

Out of my uncles *winecellar*.

Hath he much of this same sort ?

Two hogsheads of *Claret* wine, and two of most pure *white-wine*.

How ended the dinner ?

When my Uncle saw the guests almost weary with eating, drinking, and talking ; he commanded wine to be filled for every one, and **tabled** all to the drinking of the last health.

Ut ait *Horatius*.

Sed nos hanc censuram o-mittamus, juxta proverbium, *Ne sutor, &c.*

Redeamus igitur ad propositum.

Quale vinum appositum est ?

Si de colore quæris, album, nigrum, fulvum, sanguineum, deque singulis coloribus vina multiplicia.

Si de bonitate ; omnia ferè generosissima : Sed imprimis commendabunt illud vini genus ex *Burgundia*, quod vulgò vocatur *Arboisum*.

Unde hoc petebatur ?

E patris cellâ vinariâ.

Haberne multum ejusmodi.

Duos cados *vini Helvici* duos item *albi limpidissimi*.

Quis fuit prandii exitus ?

Ubi vidit parvus convivas omnes penè defessos edendo, bibendo, colloquendo ; tunc vinum intundi jubet singulis, & omnes ad extremam potum invitat.

Here

Hereupon all things are orderly taken away.

Broad fine linnen towels are spread upon the tables ; Sweet water is given them to wash their hands withal lightly ; I and my Uncle's son, as we used to do, say grace ; and my Uncle with a loud voice thanks all the company.

At the last, he that was the uppermost Pensionary, in the name of the guests, gave publick thanks to the master of the feast, in a **pretty handsome speech**, and withal chid him because he had feasted them with such stately provision.

Nay, (saith my Uncle) I pray you pardon me, because **I have not entertained you sufficiently according to your worth.**

When they had said thus they all arose from the table ; a great many having taken their leave, presently went away ; the rest tarried standing and talking in the Hall.

V What did you in the meantime that had waited at the table ?

C We got us into the kitchen

Hinc ordine tolluntur omnia.

Insternuntur mensis latiora
380 *mantilia ex lino tenuissima*
datur aqua odorifera manibus
leviter abluendis ego & patruelis, de more
Deo gratias agimus ; ipse
385 verò patruus clarà voce
gratias agit universo conviva-
tui.

Tandem primus Syndicus
convivarum nomine, facti
390 *accurato sermone*, publice
agit gratias convivoribus
simul objurgat eum, quòd
tam munifico & sumptuoso
395 apparatu convivatum
fuerit.

Imò (inquit patruus) mihi
400 *hi quæso ignoscite*, quia
vos pro dignitate non satis
ampliter tractaverim.

His dictis surgunt è mensa
405 *universi* : magna pars *valde*
dicto statim discedit ; ceteri
manent stantes & loquentes
in aula.

Quid vos interea qui ministraveratis ad mensam ?

In culinam ad prandium

to dinner, and there we
made much of our selves
at our own leisure, and
as we listed our selves.

Where was the master in
the mean time ?

My Uncle had called him
aside to speak to him.

I think it was, that he
might commend you and
his Son to be better ta-
ken notice of.

That is very likely.

Do you not know what was
the occasion of such a great
feast ?

What concerns it me to
know ?

It concerns me then so
much the less.

You make a good collecti-
on, and so I expected.

But I am no Logician.

You have natural Logick.

Country folks have the
same too.

But come on, tell me in
good earnest, have not I
entertained you gallant-
ly ?

I was never at such a feast
in all my life.

I am glad your appetite is
so well satisfied.

I thank God, who hath gi-
ven us such a pleasant
time of leisure.

nos recepimus, corpus il-
lic otiosè & ex animi sen-
tentia curavimus.

420 Ubi erat interim præcep-
tor ?

Patruus illum seorsum vo-
cârat ad alloquium.

425 Credo ut te & filium suum
de meliore nota commenda-
ret.

Istud est verisimile.

430 Nescis quæ fuerit causa
tanti convivii ?

Quid meâ scire refert ?

Tanto minùs igitur meâ.

435 Rectè colligis, & sic expecta-
bam.

Atqui non sum dialecticus.

440 Tibi est naturalis dialecti-
ca.

Eandem habent & rustici.

Sed agè, dic mihi seriò,
non ego te traxavi mag-
nificè.

Tali convivio nunquam in-
terfueram.

450 Gaudeo stomacho tuo satis
esse factum.

Est Deo gratia qui dedit
nobis otium tam jucun-
dum.

C Let us rise now at last, for
I hear the boys are go-
ing from their play.

Col. 23. *Pastorculus,*
Pasatus.

Pa Tit. Who sitteth under the
Mulberry-tree.
Art it' all alone so full of
jollity?

P O Melibœus, God gave me
this leisure.

That mighty God, who for
man's use and pleasure,
Made all, who gives food to
each living thing;

Who sea, and land, and
heaven a covering

Hath fram'd; the great
Creator whom we call.

Pa Forbear these songs, I have
forgotten all.

My mind is somewhere else,
I would contest

P Fain for my drinking. Yet
you may come rest

Wish me under this shade;
for (as you see)

Here's room enough to hold
both you and me.

Pa Let us let verses alone
then, and betake us to
our drinking.

P There shall be no stop in
me; let us examine our
satchels; come on, open
yours.

Pa Dray a little while; tell

Surgamus tandem, nam
audio pueros à lusu disce-
dere.

Col. 23. *Pastorculus,*
Pasatus.

Tityre qui patula resides sub
regmine mori.

Tune hic solus eris tam læta
tamque supinus?

O Melibœe, Deus nobis be-
otia fecit.

Ille Deus magnus qui nostrum
fecit in usum

Omnia, dans propriam cunctis
animalibus escam;

Qui mare, qui terras, & qui
regit omnia cælum

Condidit; ille opifex rerum
qui summus habetur.

Carmina mitte loqui, nunc
me liquere Camænæ.

Est mihi mens alibi, cupio
certare merenda.

Sed tamen hac mecum per-
ris residere sub umbra;

Namque hic (ut cernis) locus
est satis amplus utrique.

Mittamus ergo versiculos
& ad merendas nostras
conferamus.

Per me non stabit; serua-
mur peras; agè, ex-
panda.

Expecta parumper; dic

me first what have you
for your drinking?

Bread.

As if indeed a drinking u-
sed to be without bread.
300; folks have not al-
ways so much as bread.

You put me in mind in
good time; we must put
our scraps into their
31me-basket.

What if there should be no
scraps?

At the least there will be
some bread left, and this
will be enough.

But tell me without any
more ado, **have you any**
meat?

What do you make any ques-
tion? my mother would
not send me to school
without some meat.

Tell me then what is it.

Guess.

I am no prophet, nor
would I spend this drink-
ing time in trifles.

At the least you shall try
how you can guess:
concerning which thing
we have heard some-
thing already in Rhetorick.

It is either cheese or flesh-
meat that was left at din-
ner.

Neither.

mihi prius, quid habeas
in merendam?

Panem.

Quasi verò sine pane me-
renda esse soleat.

*Ne panem quidem pauperes
semper habent.*

In tempore admones; po-
nendæ erant *reliquiæ* no-
stræ in eorum *corbulam*.

Quid si reliquiarum nihil
fuerit?

Saltem restabit panis, &
hoc satis erat.

Sed dic tandem, *nunquid*
habes opsonii?

Etiam dubitas? mater mea
nunquam committeret, ut
me in scholam mitteret
sine aliquo opsonio.

Dic ergo, quid est?

Divina.

Non sum vates, nec velim
hanc merendæ horam in
nugis terere.

Saltem *periculum facies;*
quàm vales conjecturis; quâ
de re jam aliquid in Rhe-
toricis audivimus.

Aut caseus, aut caro est
residua ex prandio.

Neutrum.

- Pa I pray thee tell me, that
we may frame our selves
to our work.
- P That I may torment you
no longer, they be early 75
pears.
- Pa Say you so? it is a nobelty;
I saw none yet this year.
- P See you them now.
- Pa How ripe are they? 80
- P Why did not you say too
how good?
- Pa But I have not tasted them
yet.
- P You hate given me a wit = 85
ty nty. Take and taste.
- Pa O strange! how mellow
they be! how good and
juicy.
- P Ought we not justly to 90
give thanks to our God, so
bountiful a Father, who
bestows upon us that do
not deserve it, so many
& so several good things? 95
- Pa He that doth it not is in-
deed most ingrateful.
- P Come on, let us eat his
good things with joy and
thanksgiving.
- Pa I am hungry already, a
good while ago.
- P But have you no meat?
- Pa See a thick piece of old
cheese. 100
- P Let us first eat our pears,
and we will close our sto-
machs with cheese.
- Pa Let us make haste, lest the
- Dic sodes ut accingamus nos
operj.
- Nè te diutius torqueam,
sunt pyra præcoccia.
- Ain' tu? res nova; non-
dum hoc anno videram.
Vide nunc.
- Quàm matura sunt?
Cur non addis etiam, quàm
bona?
- Sed nondum gustavi.
- Satis acutè me reprehendit
Accipe & gusta.
- Papæ! quàm mistia! quàm
boni succi!
- Nonne meritò maximè
gratias agere debemus
nostro tam benigno Pa-
tri, qui nobis indignis
bona tamque varia la-
gitur?
- Qui non facit, is profectò
est ingratiſſimus.
- Agendum, vescamur bonis
ejus cum gaudio & gra-
tiarum actione. 100
- Jamdudum esurio.
(sonium)
- Sed tu nullum habes
Vide frustum crassum
sti casei. 105
- Edamus primùm pyra,
seò claudemus stomachum
- Sed maturemus ne fr-

time perhaps prevent us. 110

tē hora nos opprimat.

I see neither of us loyter;
certainly as for me, I
can eat no faster.

Neutrum cessare video; cer-
tē quod ad me pertinet,
non queo comesse citius.

But do not eat so greedily
like a swine. (all?)

115 Ne tamen ita devores porco-
rum more.

Are you not ashamed at
Because you said we must
make haste.

Ecquid pudet?
Quia dicebas esse festinan-
dum.

I said, let us make good
speed, but not let us
make more haste than
good speed.

120 Maturemus dixeram, non
autem, festinemus.

I make no such scrupulous
a difference betwixt these 125
Verbs.

Ego non adeo scrupulose
inter hæc verba discrimen facio.

Yet the Master will have
us speak properly, as
far as our capacity will
reach: for by speaking 130
well we learn also to
write well.

Vult tamen præceptor, ut pro-
priè loquamur, quantum per
ingenii captum licebit; nam
bene loquendo, bene etiam
scribere discimus.

And on the other side, by
writing carefully we
wont our selves to speak 135
rightly.

Contra, diligenter scribendo
consuescimus etiam recte
loqui.

These two are joined one
to another.

Hæc duo inter se conjun-
cta sunt.

But do you hear? let us
eat leisurely, (I say) for 140
we have time enough.

Sed heus, otiosè (inquam)
edamus; satis habemus
temporis.

Is not this whole hour free
for our drinking?

Nonne tota hæc hora ad
merendam libera est?

Truly it is free to day; but
nevertheless let us give 145
over, lest our bread fail
us; and there be nothing
left for the poor.

Hodie quidem libera est,
sed tamen desinamus, ne
panis deficiat nobis, & ni-
hil reliqui fiat pauperibus.

P Let us go into the Well then that we may drink a little. 150

Pa Fie, you always abuse the propriety of the words: that is, to soak in it, not to drink.

P I thank you that you do not spare me.

I got those faults by bad teaching at the first.

Pa *Quintilian* then said very truly, *Those things stick most closely which are worst.* 160

P Do you remember it?

Pa I remember it; but in the mean time help me, that we may draw water out of the well. 165

P Put more strength to it, you let me take all the pains.

Pa You will drink so much the more pleasantly. 170

P We have drunk enough; let us go into the Hall, that we may not be away at prayers and thanksgiving. 175

Pa Do you go before, whilst I go thither to make water.

Col. 24. *Leonard, Pollio.*

L I wonder greatly at your negligence.

P In what thing I pray you?

L Because you look to your self no better.

Eamus erga ad puteum aliquantum potemus.

Mem' verborum proprietatem semper abuteris; istud bene est, non potare.

Quod mihi non parcas habeo sanè gratiam.

Ex pravâ institutione haec vitia contraxi.

Verissimè igitur *Quintilianus* dixit; *Hæc ipsa magis pertinaciter hærent quæ teriora sunt.* 160

Meministi?

Memini, sed interim juvame, ut hauriamus aquam e puteo. 165

Enitere validius, nimium me laborare finis.

Tantò bibes jucundius. 170

Bibitum satis est; recipiamus nos in aulam, ne precationi desimus & actioni gratiarum. 175

Tu præcede, dum urinam illuc eo redditum.

Col. 24. *Leonardus, Pollio.*

Demiror tuam negligentiam.

Quâ in re tandem?

Quòd te non curas diligentius. 5

Per

Perhaps I look to my self
too much.

I eat, and drink, and sleep
sufficiently, such is God's
goodness towards me: be- 10
sides, **I comb my hair,**
I wash my hands, face,
teeth and eyes, and these
in the morning especially;
moreover, when time ser- 15
veth, **I recreate my bo-**
dy, refresh my mind, and
play with the rest. What
would you have more?

Let us let those things pass; 20
those are not the things
that I blame in you.

What then?

Look about your cloaths;
from foot to head, you 25
shall find nothing whole;
all things are torn and
worn out of order. Truly
these things do not be-
come your descent, if at 30
the least you would but
see to get **your cloaths**
mended, or repaired
some way or other.

You say what you list; but 35
if you had parents so far
off, perhaps you would
not be finer.

If I had but money, I
would not suffer my self 40
to be so tattered.

And yet you are not void
of negligence. For why
do you not ask to borrow
somewhere? 45

Ego verò me curo fortasse
nimis.

Satis edo, bibo, dormio,
quæ est Dei erga me benignitas: præterea, *pecto capillum, lavo manus, faciem, dentes, oculos, hæc mane præcipue: quinetiam, cum tempus postulat, corpus exerceo, relaxo animum, & ludo cum cæteris.*
Quid vis amplius?

Mittamus ista; non ea sunt
quæ in te reprehendo.

Quid igitur?

Circumspice vestimenta tua; a calce ad verticem nihil integrum invenies; omnia sunt lacerata & oboleta. Ista profectò nequaquam vestrum genus decent, si saltem curares vestituum tuum sarciendum, aut quoquo modo instaurandum.

Loqueris tu quidem quæ libet; quòd si parentes haberes tam procul remotos, fortasse non esses elegantior.

Si mihi pecunia suppeteret, non paterer me usque adeò pannosum esse.

Nec ideo tamen cares negligentia. Cur enim non petis aliunde mutuo?

Y 4

where

- P Where should I ask ?
 L If you cannot elsewhere, yet surely you might of the Master.
- P What if he should be unwilling to lend me some.
 L He denies none of his **Cablers**, if he see they have need.
- P I know that well enough, but I am too bashful to go to him to ask him.
 L Ah ! that is clownish kind of bashfulness.
- P Yet I had rather be bashful than impudent.
 L Bashfulness (as one said) is a good sign in a young man, but a mean is every where to be used.
- P I am of that disposition, that I am ever afraid to offend any man.
 L I commend your disposition, but (there is reason in roasting of eggs,) i e. there is a mean in all things.
- For that fear of offending ought to have place in base or ugly things, but here I see no such matter.
 It is an usual thing in the society of men, for one to stand in need of another's help ; who then will impute it as a fault to me,
- Unde peterem ?
 Si non aliunde, certe præceptore posses.
- Quid si dare nollit ?
 Nemini denegat ex discipulis domesticis, si quidem videt opus esse.
- Id ego non ignoro, sed sum verecundior, quàm ut videam ex eo petere.
 Ah ! rusticus est iste pudor.
- Malo tamen verecundus esse quàm impudens.
 Verecundia (ut dixit quidam) est bonum in adolescentibus signum ; sed ubique alibenda est mediocritas.
- Ego eo sum ingenio, ut semper verear offendere quempiam.
- Ingenium laudo ; sed quod modus in rebus.
- Nam ille offendendi metum habere locum debet in rebus turpibus, aut certe indecoris ; hic verò nihil tale video.
- Est usitatum in hominum societate, ut alii aliorum opera indigeant ; quis igitur mihi vitio dabit, si quid ab amicis aut com-

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if I ask any thing of my⁸⁵
friends, either to lend or
borrow.

No body will blame you,
unless perhaps you will
misuse such things.

But you (as far as I know⁹⁰
you) will not misuse
them.

Fie upon that misusing.

What doth hinder you⁹⁵
now then that you cannot
ask, especially of a man
that is very courteous,
and (as doth appear)
loves you very well?

Well, I will ask, but by a
little Epistle which I will
give you to him.

I will give him it truly¹⁰⁰
with all my heart, and I
will carefully commend
you to him.

Truly, I am not a little
thankful to you, that you
have made so much rec-
koning of me, as to en-
courage me to this confi-
dence.

Now it remains, that you
write the Epistle that you¹⁰⁵
spoke of, and let me a-
long with the rest.

God speed us well in what
we have begun.

Make no question, but the¹¹⁰
matter will go well e-
nough.

modato petam aut mu-
tuo.

Nemo reprehendet, nisi
fortè rebus ejusmodi a-
buti velis.

Tu verò (quantum ego te
novi) abuti nolles.

Apage istum abusum.

Quid ergo jam obstat quò
minùs petas, præsertim
ab homine facillimo, tui-
que (ut apparet) aman-
tissimo?

Agè, petam, sed per epi-
stolium; quod ut reddas,
tibi dabo.

Reddam profectò libentis-
simè, teque illi commen-
dabo diligenter.

Equidem non parvam tibi
gratiam habeo, quod me
tanti feceris, ut ad hanc
fiduciam hortarere.

Nunc restat ut scribas
quod dicis epistolum;
reliqua mihi committas.

Bene vertat Deus quod
cœpimus.

Ne dubites, res prosperè
succeder.

Col. 25. *Clavellus, Quer-*
cetanus.

C You know not what thoughts I have had of late.

Q What am that, I pray you?

C I was minded to put my self into the College.

Q What into the College to reside there?

C Not that I may *reside* there as a lodger, but that I may *dine with you at the Master's table.*

Q I wou'd you spake this from your heart, and as you think.

C You should know sufficiently by our mutual acquaintance and friendship, that I do not use to feign or dissemble any thing with you.

Q I know this very well long since already; but when I heard that word from you, my passion forced me to cry out so hastily, I had so quite forgot my self.

C I take your meaning to be no otherwise: but to the purpose.

My father indeed doth not force me, but I see well enough by his counte-

Col. 25. *Clavellus, Quer-*
cetanus.

Nescis quid mihi his diebus in mentem venerit.

Quid istud quæso?

Cogito in gymnasium recipere.

Quid in gymnasium habetis causâ?

Non ut inquilinus habitem, sed ut vobiscum *viam in mensa præceptorum*

Utinam istud ex animo verè diceretis.

Ex nostrâ mutuâ consuetudine atque amicitia debetis satis intelligere, me nihil apud te neque simulare neque dissimulare solitum.

Planè istud jam pridem intelligo; sed audito ex isto verbo, me rapuit *festus in eam exclamatio nem, ita prorsus oblitus eram mei.*

Non aliur dictum tuum accipio: sed ad rem.

Pater quidem non cogit me, sed ex vultu & verbis ejus satis video

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nance and words, that
pleaseth him very well.

Truly this is the ditty of
the matter. Your Father
being a very discreet ⁴⁰
man, knows very well
that ingenuous disposi-
tions will not be com-
pelled, but are easily
persuaded. And yet I ⁴⁵
make no question but
that is done by the in-
stinct of God's Spirit; but
what think you?

I am of that opinion, ⁵⁰
especially seeing I incline
that way on my own ac-
cord.

It is a great sign that reso-
lution is from God. ⁵⁵

I have thought so.

For they that are compel-
led to that matter by
their parents, do com-
monly seek for shifts ⁶⁰
whereby to slip their go-
vernment.

I (that I may confess inge-
nuously) have sometime
had experience of that in ⁶⁵
my self; I mean, before
I went into the College.

For what do you think? I
heard so many railing re-
ports from those slaves of ⁷⁰
Satan, both concerning
the master, and concern-
ing his discipline, that
methought I went rather

id illi placere maximè.

Nempe hoc illud est. Novit
pater tuus vir prudentissi-
mus, liberalia ingenia cogi
nolle, duci facile. Sed ta-
men non dubito id fieri
divini instinctu numinis;
tu verò quid judicas?

In eadem sum sententia, præ-
sertim cum ego quoque
in eam partem sponte
propendeam.

Magnum argumentum i-
stud esse ex Deo consilium.

Id ego crediderim.

Nam qui ad eam rem co-
guntur à parentibus, ferè
quarunt subterfugia, qui-
bus detrahent imperium.

Ego (ut fatear ingenuè) a-
liquando id in me sum ex-
pertus, ante scilicet quam
ingressus essem.

Quid enim censes? Audi-
ebam ex istis Satanæ
mancipiis tot maledicta,
tum de præceptore, tum
de disciplinâ, ut mihi
viderer in carcerem aut
pistrinum ingredi ve-
into

into a prison or an house
of correction, than into a
College.

And if you also had light
on some such *rogus*, there
is no question but he
would have endeavoured
what he could to deter
you from so good a reso-
lution.

I had not yet disclosed it
to any body.

C What you say to me, is
not to disclose to others.

Q I know it very well, but
that *overslipped me out*
of Terence.

C Now let us go on to the
rest.

Q What *remains*, but that you
pray to God, and go on
stoutly in your resoluti-
on? You shall hear con-
cerning our daily diet at
the table, concerning the
familiarity of the Master
and the Usher in hearing
the repeating of lessons
concerning the gentleness
of our Master in his diet-
ing with us, concerning
that pleasant strife in our
studies after supper, con-
cerning the liberty of
discourse at our leisure.
about honest things, con-
cerning the freedom of
finding fault one with
another.

rius quàm gymnasium

Quòd si tu quoque in
quam ejusmodi *pestem*
cidisses, non dubium
quin illè manibus per-
busque obnixè con-
esset abstertere te ab
ràm sancto proposito.

Nemini adhuc palàm sa-
ram.

Quod mihi dicis, non
palàm facere.

Satis scio, sed mihi *istud*
cidit ex Terentio.

Nunc pergamus ad reliqua

Quid restat, nisi ut De-
preceris, & pergas gra-
ter in sententia? Audi
de quotidiano victu
nostrà mensà, de præ-
toris & hypodidactali
miliaritate in audien-
prælectionum repetitione
de facilitate præceptum
in ipso convictu, de illo
cœnâ placido studio
certamine, de liberà
ter nos reprehensione.

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Concerning all these (I say) 115
you told me enough at
other times, which do all
please me very well: yet
methinks nothing is
more profitable than 120
that constant use of
speaking Latin. For
what greater benefit is
there of our studies? what
is more honest? what is 125
more pleasant? especially
when one freely blames
another without hatred or
envy.

What, because they that are 130
overcome in striving a-
bout those things are
only punished, and they
that do overcome have
rewards given them?

Lastly, all your employ- 135
ments do marvelously de-
light me in the very
hearing.

How much rather would 140
you say so, if you saw
them, if you were by
whilst they are done?

I will be by, if God will.

I wish *within* these few days. 146

So I hope indeed; yet I
have one scruple left
which you can easily rid
me of if you will.

I will in good earnest, if 150

I can, but in the mean
time have a care you do
not seek a knot in a

De his (inquam) omnibus
satis multa narrasti mihi
alias, quæ quidem valde
placent omnia: mihi ta-
men *nihil videtur utilius*
quam illa perpetua Latine
loquendi exercitatio. Quid
enim major est studio-
rum fructus; quid hone-
stius? quid jucundum ma-
jus? præsertim ubi alius
alium sine odio & invidia
liberè reprehendit.

Quid, quod victi in earum
rerum certamine pudore
tantum puniuntur, victo-
res etiam præmio donan-
tur?

Omnes denique vestrae ex-
ercitationes, vel auditu
ipso me delectant mirificè.

Quanto magis illud diceres
si videris ista, si dum ge-
runtur interesses.

Ego (Deo volente) interero.
Utinam propediem.

Ita spero quidem: *unus ta-*
men mihi restat scrupulus
quo me facile (si voles) li-
berabis.

Faciam bona fide si potero,
sed interim ne nodum in
scirpo quaras, ut antea
bul=

bulrush (i. e. that you
make not a scruple
where none is.) as we
saw before in *Terence*.

Come on, what scruple is
it without any more ado?

C I am not satisfied about
school-government: not
that I would desist from
mine enterprise because
of that; but that I may
come more chearfully and
more pleasantly after I
have heard of it.

Q Unless you are one who (as
I know) do neither think
me an idle-headed fel-
low, nor a liar, I had ra-
ther be silent altogether
in this business, than re-
port to you what I think.

C Why so, I pray you?

Q Because it is a very hard
thing to make them seem
likely, though they have
been otherwise very true,
seeing the common sort
of people speaks and
thinks the worst they
can concerning them.

C To what end do they that,
I pray you?

Q For our government is so
ill reported of amongst
those idiots, through those
wicked peoples lies, that
it is a wonder that any
is willing to dwell in

vidimus in *Terentio*.

Age, qui tandem scrupulus
iste est?

*Suspecta est mihi vestra
ciplina scholastica: non
quod velim incepto desiste-
tere, sed ut alacrius
nam & jucundius ubi
de re audiero.*

Nisi tu esses qui (ut
novi) me nec vanum, nec
mendacem existimas,
quidem mallet de his
omnino tacere, quàm
tibi referre quæ sentio.

Quid ita tandem?

Quia difficile est ea ver-
bilia facere, quanquam
alioquin verissima, ex
de his vulgus hominum
pessima quæque dicat
judicet.

Quorsum quæso?

Nam improborum men-
tis adeo malè audit
stra disciplina inter
idiotas, ut mirum sit
num aliquem habitare
scholâ nostrâ velle, tam

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our school, though (such is the work of God) the worse we are spoken of, the more come to us.

You need not make such a long preface; tell me every thing plainly, be not afraid, you shall not fright me.

I will all things apprehend, and well advise aforehand.

And then, and I will tell you as briefly as may be, whatsoever shall seem to be any thing worth.

And first, I would have you perswade your self, that our master is much more kind to us than he makes open shew in the school.

For he behaves himself as familiarly amongst us, as a discreet father uses to do amongst his children.

You will say then, why is he so severe openly?

I answer, because (as I heard him, when he one time told one of his acquaintance) such a company of scholars, and of such several dispositions, can neither be kept in, nor held to their duty, without such severity.

For every one would live after his own fashion, every one would live as himself thought good.

et si (quod est opus Dei) quod pejus audimus eò plures ad nos conveniunt.

Nihil opus est tam longa insinuatione, dic mihi planè omnia, nè timeas, non me absterrebis.

Omnia percepi, atque animo mecum ante peregi.

Averte igitur animum, dicam brevissimè quicquid alicujus esse momenti videbitur.

Imprimis, illud velim persuadeas, præceptorem esse nobis multo humaniorem quàm in schola palàm apparet.

Tam enim familiariter versatur inter nos, quàm prudens pater solet inter liberos.

Cur igitur (inquires) est palàm tam severus?

Respondeo, quia sine tali severitate (ut ex ipso audivi cùm aliquando familiariter cuidam narraret) tanta turba scholastica, tamque variis moribus prædita, nec coerceri, nec in officio contineri posset.

Suo enim quisque more, suo quisque arbitrato vellet vivere.

- C** Moreover, I oft-times wonder with my self, that there is so great reverence, silence and modesty throughout the whole school. 235
- Q** You would wonder much more if ever you had seen **Country-schools**. 240
- C** I have sometimes seen them, and seriously considered them.
- Q** There is more silence in our school of six hundred than of forty, yea thirty, in those petty schools. 245
- C** But go on I pray you; I am afraid you will prove an *Asian* (i. e. a tedious Orator). 250
- For now your discourse begins (as it were) to ram too far. (me too. 255)
- Q** But you your self trouble
- C** I have said nothing besides the purpose; but now go on with the rest.
- Q** Shall I tell you in short. 260
- This domestical discipline, though it seem distastful to a few that are naught, yet it greatly pleaseth them that are good and studious, because of its commodity. 265
- For if things were loosely carried at home, what could we have safe against
- 270
- Quinetiam miror ego cum sæpissimè, tantam se totâ scholâ reverentiam, tantum silentium tantam denique modestiam.
- Multò majus mirarere, unquam vidisses scholas rurbanas.
- Vidi aliquando, atque consideravi diligenter.
- Plus est silentii in gymasio nostro sexcentarum, quàm quadraginta puerorum, imò triginta, in scholis trivialibus.
- Sed perge quæso; veronè sis *Orator Asianus*.
- Jam enim incipit oratio quasi longius aberrare.
- At quietiam interpellas in Nihil extra propositum dixi, sed nunc prosequere.
- Vis in summam dicam tibi. Disciplina hæc domestica licet paucis improbis odiosa videatur, bonis tantum & studiosis propter utilitatem valde placet.
- Nam si domi res esset dissipata, quid nobis tutum foret contra lascivorum

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the assaults of saucy and wanton boys? what rest could we have? what quietness of our studies 275 could there be? The government therefore it self is a refuge, and as it were, a place of defence to them that truly love 280 learning, just as the haven is to the sea-man in a storm.

Lastly, whosoever amongst us is quietly disposed, and 285 always ready to do well, is most safe from severity of correction.

Nor indeed doth our *master* that, to hale us to our 290 studies with blows and strokes; but he endeavours rather to bring us by these things especially, by honest and good 295 usage, by good will, courtesy, gentleness of behaviour, benefits, and to conclude, by the love of 300 virtue and learning.

Whence it comes to pass, that the greatest part of us are so inclined, that we study to obey him from our heart, we take heed 305 of offending him, we love, observe, and reverence him as a father.

Otherwise you should not do the duty of scholars. 310

petulantium insultus? quæ nobis quies? quæ studiorum tranquillitas? Itaque disciplina ipsa veris studiorum amatoribus est perfugium, & quasi propugnaculum, non secus ac nautis portus in tempestate.

Denique quisquis est inter nos pacificus, & ad rectè semper agendum paratus, is est à disciplina tutissimus.

Nec verò id agit præceptor ut nos plagis & verberibus trahat ad literarum studia; sed nos potius inducere nititur his maxime rebus, honestâ & liberali tractatione, benevolentia, humanitate, facilitate morum, beneficiis, denique, virtutis & studiorum amore.

Ex quo fit, ut major pars nostrum sic affecta sit, ut illi ex animo parere studeat, eum caveat offendere, eum tanquam parentem diligat, observet, revereatur.

Alioqui discipulorum officio non fungere mini.

Q But there are some that
deserve always to be
beaten, who neither fear
God, nor their parents,
nor blows, who hate learn-
ing (that I may use Ho-
race's words) worse than
a dog or a snake, and to
such (I say) severe disci-
pline is used sometimes,
because indeed necessity
compels it.

C I am satisfied : For now
I perceive to what the se-
verity of your discipline
tendeth.

To wit, that it may main-
tain good manners, and
correct or expel bad.

Q Truly I am in love with
that discipline, I am so
far from fearing it.

C And now, my *Quercetanus*,
I love thee for that free-
dom of discourse, where-
by you have the more
encouraged me.

Q I humbly thank our heav-
enly Father, who hath given
you a good understanding
and a sound judgment.

Farewel, and look for me
(if God will) the next
week.

Again farewel, and com-
mend our design ever
and anon to Christ in
your prayers.

C I wish you a good night

At sunt quidam verberones
qui nec Deum timent, nec
parentes, nec verbera, quæ
& literarum studia odern-
cane pejus & angue, (ut
verbis utar Horatii :) ta-
libus (inquam) severain-
terdum adhibetur disci-
plina, quia videlicet ne-
cessitas cogit.

Sat habeo : nunc enim
deo quorsum spectat re-
stra disciplinæ severitas.

Nimirum, ut mores boni
tueatur, malos autem
corrigat, aut expellat.
Ego disciplinam istam sa-
deosculor, tantum ab eo
ut reformidem.

Te autem, mi *Quercetanus*,
amo equidem de ista li-
quendi libertate, quâ mihi
stimulos acriores addidisti.

Ego verò immortales gra-
tias ago patri cœlesti, quod
tibi mentem bonam dede-
rit & sincerum judicium.

Vale igitur, & me (si Domi-
nus permiserit) expecta
hic proxima hebdomada.

Iterum vale, & inceptum
nostrum tuis precibus
Christo commenda etiam
atque etiam.

Precor tibi noctem

rest, a
sleep f

Col

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you so
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In what
Alas !

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How we
length

Was not
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Yes, it w
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rest, and that you may
sleep soundly.

Col. 26. Florentius,
Basilus.

What is the matter I see
you so sad?

Woe is me! I am almost
out of my wits, I am
smitten with such a fear.

What is the matter I say?
The Master hath caught us.

In what? In theft?

Alas! no such matter.

In what then?

Private junketing.

An heinous crime indeed!

Woe is me! woe is me!
what should I do?

Alas! do not trouble your
self so much.

Who were with you?

Fluvianus and Florentis. O
ungracious boys, that
made me go thither!

Where was that done?

In Fluvian's chamber, who
I could wish had not
risen out of his bed to
day.

How were you catch'd at
length?

Was not the chamber-door
lock'd?

Yes, it was, but the Master
(as you know) hath the
keys of all the Cham-
bers: besides, we thought

etiam, & somnum placi-
dum.

Col. 26. Florentius,
Basilus.

Quid est quod te ita tristem
video?

Me miserum! vix sum com-
pos animi, ita sum timore
perculsus.

Quid (inquam) istud est?
Præceptor nos deprehendit.

Qua in re? in furtone?

Ah! minime gentium.

In quo igitur?

In secreta computatione.

Indignum facinus!

Heu me miserum! me mi-
serum? quid agam?

Ah! ne te afflictes tantoperè.

Qui aderant tecum?

Fluvianus & Florentis. O
perditos, qui me illuc im-
pulerunt!

Ubi id factum fuit?

In cubiculo Fluviani, qui
utinam hodie è lecto non
surrexisset.

Quomodo tandem depre-
hensi estis?

Non erat obseratum cubi-
culum?

Imo erat, sed (ut scis) præ-
ceptor claves habet om-
nium conclavium: præ-
terea, putavimus illum

- he had been gone to meeting of the brethren to day ; otherwise we would have bolted the door.
- F Howsoever the matter goes, it fell out as God would have it.
- B I am verily so perswaded ; but commonly we thus use to impute all our matters, whether they be good or bad, to our wisdom or indiscretion.
- F Upon what occasion had you begun that junketing.
- B Those two (as you know very well) are no **Cas**
- F What then ? (bless.
- B Some I know not what kind of **Dainties** were brought them from home for their diet, which I wish they had been lost by the way.
- F But God would not have it so ; go on.
- B And because I sometimes teach them at my leisure, they invited me yesterday, after Supper, to that good cheer against to day's breakfast.
- F It was an unhappy breakfast to thee, but was there any wine ?
- B Yes there was wine more than needed.
- in conventum hodiernum fratrum accessisse, alioquin pessulum obdidissemus et stio.
- Utcunque res habet, Deo volente incidit.
- Sic omnino sum persuasus, sed de re ita solemus nostrum omnia sive bona, sive mala, vel prudentia nostra tribuere vel imprudentia.
- Quâ occasione compositionem istam ceperatis ?
- Illi duo (quod satis nobis non sunt convictores. Quid tum ? Domo allata fuêrunt eis victum nescio quæ cupiditatis, quæ utinam in perissent.
- Sed noluit Deus ; perge.
- Et quia illos interdum pototium doceo, heri pototiam, ad istas epulas me invitârunt in hodiernum jentaculum.
- Tibi infaustum jentaculum, sed quid, eratne vinum ? Imo plus satis erat vini.

For the wine lar. What he for was but t moul good please O trou did ye The w and t when presen I see signs a Who v much The M have nel's se I susper wray'o Whom I will te of the How sh mischi I know ty bla two th me see bled a an exo eatbat I pray

For they have runlets of wine in our Master's cellar.

What said the Master when he found you feasting so? **was he not very angry?**

He was not a jot moved; but smiling, said, **380 would be one of that good company, if you please.**

O troublesome guest! what did ye?

We were all astonished and struck dumb. For when he had said this, he presently got him away.

I see here all are as bad signs as may be.

Who would not think as much?

The Master must needs have smelt out the business some other way.

I suspect one that had bewray'd us.

Whom do you suspect?

I will tell you after the end of the business.

How shall you help this mischief?

I know not, **we are all very blank:** altho' those two that banqueted with me seem not to be troubled at it; **for they have an excuse ready.**

What can they alledge, I pray you?

Habent enim vini doliola in cellâ præceptoris.

Quid præceptor, ubi vos sic epulantes vidit? *annon excanduit gravissimè.*

Nihil prorsus commotus est, sed subridens, *Volo inquit esse de isto symposio, si placet.*

O molestum convivam! quid vos?

Attoniti omnes obmutescimus. Nam eo dicto statim se proripuit.

Omnia signa video hîc esse pessima.

Quis ita non judicet?

Oportet præceptorem aliunde rem olfecisse.

Suspectus est mihi quidam qui nos indicaverit.

Quem suspicaris?

Dicam tibi post rei exitum.

Quod invenieris huic malo remedium?

Nescio; *valde stupemus omnes;* tametsi duo illi convivatores mei nihil videntur esse solliciti; *habent enim in promptu causam.*

Quid tandem causari queunt.

B They will say, we went to breakfast, because we were with our Parents in the morning who brought us victuals yesterday, when others got their breakfast.

F That is something indeed; but for all that they will not escape so.

B Why not?

F Because that should have been done openly in the dining-room, but not privily in their chamber.

That also will aggravate the business; that they have drawn you (whereas you are a Tabler) to surfeit as it were, which is very distastful to the Master: yet your case is far the worst.

B Tell me then my Florentius what should I do?

F Come on, let us devise some plot betwixt us, by which (if it be possible) you may be acquitted.

You can expect nothing from me in that kind.

For I have neither Skill to advise you, nor any power to help you. But do you (I pray you) shew all the wit you have to help me quickly.

Iveramus jentaculum, inquiet, quia manè, cæteri jentarent, erant cum parentibus, qui heri nobis attulerantimenta.

Istud quidem est aliquid; sed non tamen sic pœnas cadent.

Cur non?

Quia id fieri debuit in clinio palam, non autem clanculum in cubiculo.

Illud etiam causam gravabit, quòd te (cum sis actor) quasi ad crapulam adduxerint, quod quidem ipsi præceptoris maximè odiosum: tamen causa est longe pessima.

Cedo igitur, quid faciam mi Florenti?

Age, conferamus consilia quibus (si fieri poterit) absolveris.

Nihil est quod à me expectes in eo genere.

Neque enim consilii locum habeo, neque ullam remtunc copiam. Sed tu (obsecro) explica vires ingenii ad me citò juvandum.

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I fear my punishment at hand: you see well enough that (unless something hinder) it will be inflicted after supper.

That *will* not be *done* at all. For seeing the fault is not publick, the punishment will not be publick. Whether it be like to be publickly or privately, it will not be deferred.

You are in the right of it.

That is the reason why I now come to you to help me; if so be you forsake me, I am quite undone. I shall be most grievously beaten.

You should have gone to God rather, without whom no counsel doth avail, from whom also all help is to be desired and hoped for.

The case is clear enough, and I forgot not to pray before I came to you; but yet it is our most gracious Father's mind, that we use such helps as he offers us, and as it were puts into our hand.

Wherefore I intreat you, for our nearness of acquaintance sake, that you would assist me with your advice.

Animus pendet mihi: instat pœna: satis vides, ea (nisi quid impediatur) post cœnam exigetur.

Id nequaquam fiet. Cum enim crimen publicum non sit, non erit pœna publica.

Sive publicè sive privatim id futurum est, non differetur.

Rectè judicas.

Id causæ est quamobrem nunc ad opem tuam confugerim, quòd si me deseras, actum est; dabo pœnas gravissimas.

Ad Deum potiùs confugiendum fuit, sine quo nullum valet consilium, à quo item salus omnis & petenda & speranda est.

Res est manifesta satis, & ego priusquam te adirem non prætermisi precandi officium; sed tamen vult ille Pater clementissimus, ut iis utamur auxiliis quæ nobis offert ipse, & quasi in manum dat.

Quare te oro, per nostram arctissimam necessitudinem, ut consilio tuo nunc mihi succurras.

Here is no time to loiter
or delay ; and therefore
bend all your forces, un-
dertake this cause , I be- 195
seech you.

F Because you are so earnest
upon me that you seem
in a manner to enforce
me. **I** will tell you 200
from my heart , and
truly what **I** think.

Do you know your Ma-
ster's disposition ?

B I know it (**I** think) in 205
some part.

F Then you remember that
he is very mild , especi-
ally to them that he sees
submissive , and ingenu- 210
ously confess their fault ;
but he can scarcely find in
his heart to pardon them
that are stout and so-
machful.

B I have often observed these 215
things.

F Do you know then what
you should do ?

B I pray you tell me. 220

F Whilst all is yet well with
you, **I** perswade you to
go to the man by your
self into his study, and to
make a speech to this 225
purpose.

See, most courteous Master,
I have offended, **I** con-
fess, most grievously ; but
(you know) **it is the** 230

Hic non est cessandi
tardandi locus ; huc igitur
vires tuas intende , hanc
causam suscipe, obsecro.

Quandoquidem sic instas
ut vim adferre quodam
modo videaris, dicam tibi
animo & verè quod sentio.

Nostin' præceptoris inge-
nium ?

Novi (ut opinor) ex parte
aliqua.

Ergo memoria tenes, nihil
esse illo clementius, nisi
quidem quos videt subito
missos esse, & culpam in- 210
genue confiteri ; superbi
autem & contumacibus
aliquid potest ignoscere.

Egomet ista non semel ob-
servavi.

Scin' igitur quid facias ?

ic mihi, quæso.

Dum tua res adhuc integra
est, tibi suadeo ut homi-
nem solus adeas in mu-
num, & orationem habere
in hanc sententiam. 225

En ego, Præceptor humi-
lissime, graviter per-
cavi, fateor : (sed scis)
prima est noxa quam

first fault that I have made, for I never did any thing before that seemed to deserve a whipping.

Wherefore, most gentle Master, you will pardon this first fault, (if it please you) for my former integrity.

But if ever I shall do the like again, I will make no excuse, but be content to be punished most severely.

By this or the like speech (I hope) you will over-intreat him.

O wise and seasonable counsel!

Make use of it, if you think good.

It is such truly as I could wish might be given me in such a case.

But one thing remaineth, about which I am troubled.

How now, what remains?

I shall not be able to speak so briefly and handsomely in the sight of the Master, as you have spoken now.

You should not be so solicitous about my words, so you know my meaning.

I almost understand it.

It is well. Now write it in

miseram, nunquam enim antea quicquam admiseram quod flagris dignum videretur.

235 *Quamobrem, clementissime præceptor, hanc primam culpam (si tibi placeat) pristinae integritati meae condonabis.*

240 *Quod si unquam posthac redidero, causam non dico, quin plectar severissime.*

245 *Hæc aut simili oratione illum (ut spero) exorabis.*

O consilium prudens & opportunum!

250 *Uttere, si tibi videtur.*

Tale certè est quale mihi dari vellem in ejusmodi malo.

255 *Sed unum restat, de quo sum sollicitus.*

Eho quid restat?

260 *Non potero tam breviter & commodè dicere in conspectu præceptoris, quàm tu nunc dixisti.*

Non debes adeo de verbis meis esse sollicitus, modò teneas sententias.

Propemodum teneo.

Bene habet. Scribe nunc a rude

- a rude manner, as you 270 can ; and then let us compare it together ; afterwards you shall get it carefully without book, word for word.
- B There is nothing more safe and sure than this ; but what time do you think I can best go to him ?
- E As soon as you see him go to his Library after dinner, or perchance go to walk alone (as he uses to do) in the Garden, then follow him presently.
- B What preamble shall I use then ?
- E You need no other than what we are all wont to use with him ?
- B What is that ?
- E Master, may I speak to you a word or two ?
- B God send all your counsel prove well.
- Now I go to write what you told me, and afterward I will see you again.
- E Make haste, for dinner time is at hand.
- 275 Hoc nihil est neque tutum neque certius ; sed quod tempore putas illum adiri posse opportunè ?
- 280 Quàm primum videris eum à prandio se recipere in bibliothecam , aut forte (ut solet) ambulatum in horto solus iverit, tu illum statim sequere.
- 285 Quo tum utar exordio ?
- Non opus est alio, quàm quo apud illum uti soleamus omnes.
- 290 Quid est illud ?
- Præceptor, licetne pauca
- Bene vertat Deus omnino consilium tuum.
- 295 Nunc eo scriptum quod dixisti, deinde te revisam.
- 300 Matura, nam istat hora prandii.

Col. 27. Ambrosius,
Gratianus.

- A Methinks you are somewhat sad, Gratianus ; what is the matter ?
- G I think night and day of

Col. 27. Ambrosius,
Gratianus.

Subtristis mihi videris, Gratiane ; quid rei est ;

Dies noctesque de patre ab

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my father that is from
home, and I grieve my
self away for that mat-
ter.

How long hath he been
from home?

About four months.

Hath he writ nothing to
you in the mean space?

Since he went from us
we have not heard one
word.

It may be that he writ; but
his Letter either mis-
carried, or was inter-
cepted.

It is very likely that you
say, for heretofore he u-
sed to write to us, where-
soever he was. (Summer?)

Went he not to Paris this

Truly he set out then with
that resolution.

I am confident he is safe.

And I am not diffident;
but my grief is not
thereby abated.

What saith your mother?

She takes on almost con-
tinually; thence it is that
my grief is doubled.

Yet you should not tor-
ment your self so conti-
nually; for it behoves you
rather to hope well of
him, than to grieve your
self so much.

For what are four months?

How many thousands

sente cogito, & ob eam
rem interim *maerore con-*
ficior.

Quamdiù absuit?

Quatuor abhinc menses.

Nihil ad vos interea scrip-
sit?

Ex quo discessit, ne verbum
quidem audivimus.

Fieri potest ut scripserit;
sed aut *litera intercede-*
runt aut *fuerunt intercepta.*

Quod dicis verisimile est;
Nam antea ubicunque
esset, solebat nobis scri-
bere. (I. utetiam?)

Nonne hâc ætate iverat
Eo certè consilio tunc *se*
in viam dederat.

Confido saluum esse.

Ego quoque non diffido;
sed non ideo meus alleva-
tur dolor.

Quid ait mater?

Ferè semper lamentatur; inde
fit ut mihi duplicetur æ-
gritudo.

Sed tamen non usque adeò
te macerare debes; poti-
ùs enim de illo bene spe-
rare oportet, quàm te
macerare.

(menses?)

Quid enim sunt quatuor
Quotula pars est eorum qui
arè

- are there that are so many years from home, being tossed in the mean time to and fro 35
With sundry dangers and great casualties?
- G But what do others haps and hazards comfort me?
- A But see you be not too nice 40
 that you cannot endure to be without your father such a little time.
- G Truly I could take it patiently, if I did but know that he is well.
- A With whom can it be ill, who puts all his hope in God? *For whether we live 50
 or die, we are the Lord's, as St. Paul saith.*
- G I make no question, but such is the Infirmitie of this flesh of ours. 55
- A What should he do then that hath no hope in God?
- G I know not.
- A But have a care that God 60
 be not offended by that impatience of yours.
- G I straightway acknowledge my fault, and humbly ask pardon. 65
- A You do as you ought. But I pray you hear what is come into my mind.
- G What is that?
- What if your Father be 70

tot annos domo absente interim jactati

Per varios casus, per tot dis crimina rerum.

Sed quid me consolantur aliorum casus & pericula? Vide tamen ne sis nimis delicatus, qui patris desiderium tantillo tempore ferre non queas.

Ferrem equidem æquo animo, modo illi bene esse saltem intelligerem.

Cui potest esse malè, qui in Deo spem omnem collocavit? *Sive enim vivimus sive morimur, Dei semper sumus, ut D. Paulus ait.*

Nihil dubito istud esse verissimum; sed ea est carnis hujus infirmitas.

Quid faceret igitur qui in Christo spem nullam habet?

Nescio.

Sed cave tamen nè ista tua impatientia Deus ipse offendatur.

Delictum meum subinde agnosco, & supplex implo-ro veniam.

Facis ut debes.

Sed audi quæso quid mihi nunc in mentem venerit.

Quid istud est?

Quid si pater tuus naviga-
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failed into *England* to traffick? For there now is the greatest liberty.

75

What liberty do you mean. Of the Gospel, which is heard there most freely.

Do you say that the Gospel is now in *England*?

80

That is for certain.

And that Idolatry is expelled?

Yes.

85

O glad tidings, and blessed to be heard!

Yes, very pleasant.

But how know you these things?

90

Do you ask how I know them?

I wonder that you are yet ignorant of that which is in every body's mouth.

95

You would cease wondering, if you knew but where we dwell.

Where, I pray you?

In the utmost corner of all the City.

100

But I thought you had dwelt in the street nigh *Molardus*.

We had removed before my father went into another country.

105

Take it then for certain: which you knew not before: and that you may the more believe it,

110

verit in *Britanniam* negotiandi causâ? Illic enim nunc est libertas maxima. Quam libertatem dicis? Evangelii, quod illic auditur liberrimè.

Ain' tu Evangelium nunc esse in *Britannia*?

Certa res est.

Atque Idolatriam profligatam?

Omnino.

O auditu jucunda Evangelia!

Imò jucundissima.

Sed unde scis ista?

Unde sciam, rogas?

Miror ego te adhuc ignorasse quod in ore est omni populo.

Mirari definas, si scias ubi nos habitemus.

Ubi, quæso?

In angulo totius urbis remotissimo.

Atqui putabam vobis esse domicilium in vico ad *Molardum*.

Jam ante migraveramus quam peregrè pater esset profectus.

Quod igitur ignorabas nunc habeto certissimam; utque magis credas, hoc audi præterea; major pars hear

hear this over and beside ;
the greater part of the
English that had fled into
this City because of the
Gospel, as into a place of
refuge, removed back in-
to their Country about
fifteen days ago.

G O my *Ambrose*, how much
have you refreshed me to-
day with that news of En-
glish Affairs ! what a re-
medy have you applied to
my grief !

A So God is wont to help his
servants in the greatest
extremities.

G It is a wonder if my Father
be not in *England*. For he
did often complain long
ago, that there was no
free passage thither for
trading.

A Moreover, a certain *English*
man, no light person,
nor one that dallieth,
told my father within
these few days, that he
had received a letter of
credit thence, in which
this thing was amongst
the rest, that all that were
driven from their Coun-
try for the name of *Christ*,
were most kindly enter-
tained, and freely wel-
comed in *England*.

Why then should we doubt
any more ?

Britannorum, qui ob
vangelium in hanc urbem
tanquam ad asylum sese
receperant, in patriam
remigrabant jam ante dies
quindecim.

O mi *Ambrosi*, quantum
me isto nuntio de Britan-
nicis rebus hodie recreasti
qualem adhibuisti meo do-
lori medicinam !

Sic solet Deus noster suis
adeffe in extremis angus-
tiis.

Mirum ni pater est in Bri-
tannia. Jam pridem enim
sæpius querebatur quid
non esset tutus illuc ac-
cessus ad mercaturas obe-
undas.

Quinetiam, *Britannus* qui-
dam homo, neque levis,
neque nugator, narrabat his
diebus patri meo, se lin-
ras certas illinc accepisse
in quibus hoc erat inter
cætera, omnes undique
ob *Christi* nomen pro-
prios in ipsa *Britannia* ex-
cepti humanissime, tractatique
benignissime.

Quid est igitur quod an-
te plius dubitemus.

There
(as you
matter
It only
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Therefo
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But whit
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that I

There

There remains no doubt
(as you hear) about that
matter.

It only remains, that we
first extol the goodness
of Almighty God with as
much praise and thank-
giving as can be; and
then that we seriously and
constantly pray, that he
would not only confirm,
but also increase his bless-
ings more and more eve-
ry day.

Therefore, my Gratian,
remember to commend
your Father's welfare to
God through Christ very
often, & that by most ar-
dent desires and prayers.
I wish he would so frame
my mind to his Spirit,
that I may from the
bottom of my heart
pour out such prayers
as he may vouchsafe to
hear.

A most holy wish, so it but
come from the heart as I
verily believe it doth!

O what a wonderful com-
forter is our God! How
how much doth a true
friend's advice and com-
fort avail in adversity!

But whither go you?

I make haste straight home,
that I may tell my mo-

160 Nulla (ut audis) restat ea
de re dubitatio.

Tantum superest, ut impi-
primis Dei Opt. Max. bo-
nitatem extollamus quan-
tâ possimus laude & gra-
tiarum actione; & inde
sedulò atque assiduè pre-
cemur, ut sua beneficia
non modò confirmet, sed
etiam indies magis ac ma-
gis augeat.

Igitur, mi Gratiane, memi-
neris patris salutem ipsi
Deo per Christum, sæpis-
simè commendare, idque
votis & precibus ardentis-
simis.

180 Utinam ille suo Spiritu sic
afficiat animum meum,
ut ex imo pectore ejusmodi
preces effundere valeam,
quas ipse dignetur exau-
dire.

Votum sanctissimum, modo
(quod quidem credo) ex
animo profectum!

190 O mirabilem consolatorem
Deum nostrum! O quan-
tum valet in adversis rebus
veri amici consilium & con-
solatio!

195 Sed quò nunc is?
Domum rectà propero, ut
hæc matri quàm primùm
ther

	ther these things as soon as I can, and may make her merry.	200	nunciem, atque ejus mum omni expleam gaudium
A	God grant she may be made heartily merry.		Faxit Deus, ut illa seriò et hilaretur.
G	So I desire.	205	Ita precor.
	Col. 28. <i>Dissynangæus,</i> <i>Jonas.</i>		Col. 28. <i>Dissynangæus,</i> <i>Jonas.</i>
D	God save you, most defi- red Jonas.		Salve, Jona optatissime.
J	And God save you, most pleasant grape-gatherer.		Salve & tu, vindemiator jucundissime.
D	How goeth the School ?	5	Quomodo se habet schola ?
J	Very well.		Optimè.
D	Are there many come again 'already ?		Jamne redierunt multi ?
J	A quarter is scarce away now.	10	Vix quarta pars nunc abest
D	What do they ?		Quid agitur ?
J	They teach, they read, they write, they repeat.		Docetur,* legitur, scribitur, repetitur.
D	These things are general, and done every day ;	15	Ista sunt generalia, quotidiana ; sed quid sit in nostra classe ?
J	but what is done in our Form ?		Idem quod sit in cæteris, quod fiebat ante vacationem.
D	The same which is done in the rest, and which was done before the breaking up.	20	Ergone jam seriò habent prælectiones ?
D	Have they Lessons then in good earnest ?		Jam abhinc octo dies.
J	Eight days ago now. (else ?		Nam quid aliud fieret ?
D	For what should be done	25	Solebamus per aliquot dies exerceri in iis repetendis quæ antea didiceramus
J	We were wont to be em- ployed some certain days, in repeating what we had learned before.		

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three
D What
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thing.
Why so
For if I
will be
nor tre
any th
it am
nings.
Did you
I have se
still live
Yes, I
rememb
nothing
Why not
Because
that ho
had in a
meaning
expresse

We did nothing else for
three whole days.

What doth the probation?
is it begun already?

Who begun? it is al-
most ended; the sixth
form will be examined to-
morrow.

Who is me! I am debar-
red of my reward.

What, did you seek for a
reward?

Why should I not look for
one?

Every one may look for
one, especially he that
plieeth his book.

I had rather look for no-
thing.

Why so?

For if I get nothing, there
will be no disappointing
nor trouble; but if I get
any thing, I shall put
it amongst my win-
nings.

Did you never read
I have seen one like to die,
still live in hope?

Yes, I have read it, and
remember it: but this is
nothing to the purpose.

Why not?

Because Ovid there speaks of
that hope which is to be
had in adversity; which
meaning our Cato hath
expressed in this distich;

Tribus totis diebus nihil
aliud actum est.

Quid probatio? jamne in-
cepta est.

Hui incepta? propemodum
finita est; cras sexta clas-
sis interrogabitur.

Me miserum! exclusus sum
à premio.

Etiāne præmium spera-
bas?

Quid nū sperārem?

Unicuique sperare licet,
præsertim studioso.

Malim ego nihil sperare.

Quid ita?

Nam si nihil contigerit,
nulla erit mihi frustratio
neque molestia; sin con-
sequar aliquid, id ego in
lucro deputabo.

Nunquamne legisti
Vivere spe vidi qui moriturus
erat?

Imò verò legi, & memoriā
teneo: sed hoc nihil ad
propositum.

Cur non?

Quia illic loquitur Ovidius
de spe illā quæ in rebus
adversis retinenda est;
quem sensum expressit
Cato noster hoc disticho;

in adverse fortune cast not
down thy head:

Keep hope. Hope never leaves 70
one, no not dead.

D Do you then hope for no-
thing?

J I hope for life everlasting.

D You said even now, we must 75
hope only in adversity.
What do you call adver-
sity?

J Those things which are fight-
ing against me every day. 80

D What are those, I pray you?

J My own flesh, Satan, and
wicked men that injure
me.

D How long have you been 85
a smatterer in Divi-
nity?

J I am neither Divine, nor
smatterer in Divinity, but
what I say, I have learn- 90
ed out of Sermons.

D Truly I commend you,
but come on, tell me in
good earnest, is the pro-
bation of our Form past? 95

J Think that I have told
you in good earnest al-
ready. (here.)

D I am sorry I was not

J You should have come soo-
ner: what did you? 100

D My Mother made me tarry
till the end of the vintage.

J I believe you; but you
were enforced with your 105
own consent.

Rebus in adversis animas
submittere noli:

Spem retine. Spes una ho-
minem nec morte relinquit.

Tu igitur nihil speras?

Spero vitam æternam.

Dicebas modò, sperandum
esse in adversis rebus.
Quæ tibi sunt adversa?

Ea quæ me oppugnant quo-
tidie.

Quæ tandem sunt illa?

Propria caro, Satan, & im-
probi homines, qui me in
juriis afficiunt.

Ex quo tempore factus es
Theologaster?

Nec sum Theologus: ne
Theologaster: sed quod
dico id ego didici ex sacra-
concionibus.

Laudo equidem, sed ag-
dic mihi seriò, estne ad
classis nostræ probatio?

Fam tute tibi seriò dissi-
puta.

Dolet mihi non interfuisse
Citius venisses: quid ag-
bas?

Mater me coegit vindem-
exitum expectare.

Credo; sed tuâ voluntate
coactus es. 105

- That I may confess ingenuously, I was willing to
tarry. 110 *Ut satear ingenuè libenter expectavi.*
- But what should one do? We are but men, as they say. *Sed quid agas? Homines sumus ut aiunt.*
- Nay, we are but boys. 115 *Imò pueri.*
- But you would scarce think what a fine thing it is to live in the country especially where there is such an abundance of all sorts of fruits. 120 *Sed vix credas quàm sit jucundum rusticari, præsertim ubi tanta est omnium fructuum affluentia.*
- Have you any great plenty of wine? *Estne vobis magnus vini proventus?*
- Truly so great, that I do not remember that ever I saw greater. 125 *Tantus profectò, ut majorem vidisse non meminerim.*
- What say the country-men in this so great Plenty? *Quid aiunt rustici in hac tanta ubertate?*
- They talk of nothing but drinking and surfeiting; and besides, they misuse wine now, just as if it were spring-water. 130 *Nihil aliud quam potationes & crapulas, crepant; quin etiam vino jam perinde abutuntur, quasi aqua fontana sit.*
- Such is the madness of the fond common sort of people, that they never know how to use the blessings of God aright. 135 *Ea est stultæ plebis demencia, ut Dei beneficiis nunquam rectè uti sciat.*
- Truly it is just as it is said, fools are never wise at a pinch, i. e. when they are put to their shifts. 140 *Scilicet istud est quod dicitur, Nunquam sapiunt stulti nisi in angustiis.*
- They are rightly punished therefore. 145 *Ergo plectuntur meritò.*
- What, because they mock also at admonitions? *Quid, quod admonitiones etiam irrident?*

- J** There are some that can endure none at all, but they are angry even at 150 them that admonish them well and gently.
- D** I will tell you something that is worse; there were some that threatened to beat me, when I admonished them very kindly. 155
- J** That is no new thing with me: For one once 160 held up his fist at me, so that had he not been afraid of my father's authority, truly, I had been soundly beaten.
- D** But let us let them alone that are blind, and yet do not conceive that they are so. 165
- They brag that they well 170 understand what the Gospel is, when in good deed they are against the Gospel.
- J** If they do not hear the 175 Ministers of the Word of God, and their own shepherds, how do you think it shall come to pass that they may hear us?
- D** Let us therefore follow 180 Christ's command, Give not that which is holy unto dogs.
- J** But there be some simple 185 and well-minded men,
- Sunt qui nullum omnino ferre possunt, quin bene & comiter etiam monentibus irascuntur.
- Audi aliquid gravium; fuerunt qui mihi verbera minarentur, cum eos humilissimè admonerem.*
- Istud mihi novum non est: Nam & quidam mihi aliquando pugnum intextavit; quod nisi veritas esset mei patris auctoritatem, profectò vapulasset acerrimè.
- Sed omittamus eos qui ceci sunt, nec tamen se tales esse intelligunt.
- Jaçant se probè callere quid sit Evangelium, cum reverà Evangelio adversentur.
- Si verbi divini ministros & pastores suos non audiunt, quì putas fieri possit ut nos audiant?
- Sequamur ergo quod præcepit Christus, Nolite sanctum dare canibus.
- At sunt quidam simplices benevoli, qui audientes

who are very much delighted with the hearing of God's word; and these are they whom 'tis a most pleasant thing to teach.

190

D How glad am I, as oft as I light upon such! ~~How~~ much do I make of them!

195

J And good cause why.

For when you have taught them, you enjoy them at the least the benefit of your labours with a great deal of content.

200

D But what do we think of it? Do you not see how the night hath almost overtaken us.

205

Let us be gone then, and to morrow (if God give leave) we will talk together more at large of falling cheerfully to our studies again.

210

Col. 29. *Rufinus, Sylvester.*

D Your father (as I understand) is come back again from France.

S He is come back indeed.

R When?

S On Monday at Evening.

R Was not his coming unwelcome to you?

S What? unwelcome? no in-

3

verbi Dei mirum in modum delectantur; hi sunt quos docere est jucundissimum.

Quàm gaudeo quoties in tales incido! *ut ego illos complector libenter!*

Nec immerito.

Nam ubi eos docueris, tum demum frueris laboris tui fructu, non sine voluptate maxima.

Sed nos quid cogitamus? Non vides ut nox fere nos oppresserit?

Discedamus igitur, & cras (si Dominus permiserit) pluribus verbis agemus unà de studiis alacriter repetendis.

Col. 29. *Rufinus, Sylvester.*

Pater tuus (ut accepi) rediit è Galia.

Rediit sanè.

Quando?

Die Lunæ vespèri.

Adventus ejus non tibi molestus fuit?

Quid? molestus? imo ve-

A a 3 deed

- deed, it was very welcome. But why do you ask such a question?
- R Because, perhaps, when he is away, you have more liberty to take your swings.
- S I do not know what liberty you mean.
- R To drink, to play, and to ramble up and down.
- S Do you think then that I do nothing else when my Father is away?
- R All for the most part, use to do thus.
- S They that are debauch'd indeed.
- For, as for my part, I live so when my father is away, as when he is here.
- I do not drink immoderately, but I drink to suffice me; I play when time gives leave; I do not ramble here and there, but I go abroad with my mother's leave, when I have any business.
- R I, are you so exceedingly subject to your mother?
- S As much as to my father, For what do you think? Is not God's command alike concerning both?
- R Honour (quoth he) thy father and thy mother.
- S What saith the heathenish
- ro jucundissimus. Sed cur istud rogas?
- Quia fortasse, illo absente liberius vivendi est tibi potestas.
- Nescio quam mihi libertatem narras.
- Potandi, ludendi, cursu- tandi.
- An igitur putas me nihil aliud agere dum pater abest?
- Sic ferè solent omnes.
- Dissoluti quidem.
- Nam, quod ad me attinet, absente patre sic vivo, ut eo præsente.
- Non poto, sed bibo quantum satis est; ludo cum tempus postulat; non discuro, sed cum bonâ matris veniâ in publicum prodeò, cum aliquid habeo negotii.
- Etiampne matri tantopere subditus es?
- Æquè ac patri, Quid enim putas? nonne de utroque æquale est præceptum Domini?
- Honora (inquit) patrem tuum & matrem tuam.
- Quid ethnicus ille author
- Author

author
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author of the moral distichs?

Love both thy parents, the one as well as the other.

To please thy father, do not vex thy mother.

What saith our Apostle Paul? Sons (saith he) obey your Parents in the Lord.

Are not your father and mother contained under the name of a parent?

R That is observed by Latin Authors.

S Moreover, if there were any difference of reverence, there might well more seem due to the mothers, because they have undergone such sorrow and pains for us.

R I know these things; and all that you have said doth like me.

S Why then did you gainsay me?

R That by that gain-saying (as it were) I might gain some matter of discourse.

For (as you your self know) our master doth often exhort us to spend our idle time in such discourses.

S Truly it is good leisure which is spent in honest business.

R Hitherto belongs that wise speech of Africanus; who

distichorum moralium?

Dilige non agere charos pietate parentes.

Nec matrem offendas dum vis bonus esse parenti.

Quid Paulus noster? Filii (inquit) obedite parentibus in Domino.

Nonne parentis nomine pater & mater continentur?

Istuc à Latinis observatur autoribus.

Quinetiam, si quod esset reverentiae discrimen videretur optimo jure plus deberi matribus, ut quæ dolores tantos ac labores propter nos pertulerunt.

Novi ego ista; & quæ dixisti placent mihi omnia.

Cur ergo mihi repugnabas.

Ut eâ quasi repugnantia nobis accerferem sermonis materiam.

Nam (ut tute nosti) præceptor sæpe nos exhortatur, ut nostrum otium ejusmodi sermonibus impendamus.

Bonum sane otium quod honesto in negotio consumitur.

Huc pertinet illud Africani apophthegma qui dicebat

A a 4 said,

said, that he was never
less at leisure than
when he was at leisure,
as we learned out of
Tully.

S But now time puts us in
mind to make an end of
this discourse. (mind.

R You do well to put me in
For perhaps the supper 95
tartes for you at home.

S We shall say more (if
God permit) at our next
meeting.

R I wish you a good night.

S And I wish you
Sweet sleep and quiet rest.

Col. 30. The Monitor.
Desiderius.

N I cannot sufficiently won-
der that you are no more
diligent.

D Wherein do you see me
negligent!

N Because you are never al-
most here in time in the
morning; and thereupon
it is that you are set
down in the bill almost 10
every day.

Why are you so sleepy?

D I am so naturally incli-
ned.

N Correct that nature, that
is, that fault of nature. 15
What good hath that saying
of our Cato done you?

se nunquam minus otiosus
esse quam cum otiosus esset
ut ex Cicerone didici-
mus.

Sed jam tempus monet
huic sermoni finem impon-
namus.

Rectè mones.

Fortasse enim tua causa
na tardatur domi.

Plura (si Dominus permis-
serit) in proximo congressu
(ram)

100 Precor tibi noctem prosperam
Et ego tibi (tem)
Placidam per membra quietis

Col. 30. Nomenclator,
Desiderius.

Non satis mirari possum
non esse diligentiores.

Quâ in re videor tibi ne-
ligens? 5

Quod mane ferè nunquam
ades in tempore; atque
inde fit ut penè quoties
noster in catalogo.

Cur adeo somniculosus?
Mea sic fert natura.

Corrige naturam istam, he-
est, naturæ vitium.

Quid tibi profuit Cato
nostri dictum?

What

D What
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D Unde

N Of C

- D What saying I pray you ? Quodnam, quæso ?
- N Wake always more, and be 20 *Plus vigila semper, nec somno deditus esto.*
not given to sloth.
- D **Say no more**, I remember it well. *Ne plura ; ego probè meminì.*
- N It doth you no good to remember, unless you make 25 *Nihil prodest meminisse, nisi ad usum tuum accommodes.*
use of it.
- D I wish we could as readily make use of this and other wholesome precepts to live well, as we can readily 30 *Utinam & hoc & alia præcepta salubria tam faciliè ad bene vivendi usum transferamus, quàm ea faciliè ediscimus.*
get them by heart.
- N That I may confess the truth, it is far more 35 *Ut verum fatear, præcipere quàm præstare multò est facilius ; sed tamen eni debemus, ut vel monitis vel precibus proficiamus aliquid, & indies evadamus meliores,*
easie to command than to perform ; yet we ought
to strive, that either by admonitions or intreaties we may benefit something, and become better every day than order. 40
- D He that doth not that, is in a desperate condition. *Qui id non facit, ejus salus desperanda est.*
But nothing is harder to be amended than a vice 45 *Sed nihil difficilius emendatur quàm naturale vitium,*
that is natural.
- N Almost all vices are natural to us ; and unless 50 *Omnia fere vitia nobis sunt naturalia ; & nisi Dei bonitas servaret nos ; essemus omnes secleratissimi.*
God's goodness did prescribe us, we should all be very wicked.
- D What must we do then ? *Quid igitur faciendum ?*
- N We must fight manfully 55 *Fortiter cum vitiis nostris pugnandum est.*
with our vices.
- D Under whose command ? *Quo duce ?*
- N Of God himself. *Deo ipso.*

With

- D With what weapons ?
 N With Divine and Spiritual.
 D And where, I pray you, are 60
 they found ?
 N In the Epistle of St. Paul to
 the *Ephesians*.
 D In what Chapter ?
 N The sixth. 65
 D What if I do not under-
 stand the place my self ?
 N You will not quite under-
 stand it, I know very
 well ; but you may ask 70
 of our Master.
 D What if you be there with
 me ?
 N I will be there, I am re-
 solved ; but I must take 75
 the opportunity.
 D We will advise about this
 then another time.
 N When will that be ?
 D The next Wednesday, if 80
 you think good.
 N At what a Clock ?
 D At one in the afternoon.
 N I like your resolution.
 D Let us now be gone then. 85

Col. 31. Trapezita.
 Raimundus.

- T Is it lawful to requite evil
 with evil ?
 R Why do you ask that ?
 T That I may answer them
 that contradict me in this 5
 point.
 R You have asked me in

Quibus armis ?
 Divinis & spiritualibus.
 Ubi tandem inveniuntur.

In Epistola S. Pauli ad
 phesios.

Quoto capite ?

Sexto.

Quid si per me locum non
 intellexero ?

Non omnino intelliges, sci-
 scio ; sed præceptor est
 consulendus.

Quid si mecum adfueris ?

Adesse volo, certum est ; ve-
 rum captanda erat opportu-
 nitas.

De hoc igitur aliàs confisi-
 um capiemus.

Quando istud erit ?

Proximo die Mercurii,
 tibi ita videtur.

Quota hora ?

Post meridiem primâ.

Piacet sententia.

Nunc igitur discedamus.

Col. 31. Trapezita.
 Raimundus.

Licetne malum malo repen-
 dere ?

Cur istud quæris ?

Ut iis respondere possim
 qui hâc in re mihi contra-
 dicunt.

Breviter interrogasti, re-
 sponsum

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brief, and I will answer you in very brief.
It is not lawful.

Why not?

Because Christ forbid us,
and after him the Apostles.

What must we do then?

We must requite evil with good.

It is not sufficient to requite good with good?

It is not sufficient indeed for a Christian?

Why so?

For it behoves a Christian to imitate Christ his Master.

What did Christ in that kind?

He healed him that had buffeted him; he prayed for them who crucified him; and many such things as these did he.

Doth he do nothing then that requiteth one good turn for another?

He doth as much as the Heathen do.

What do they?

They love their friends, and requite a favour to them from whom they received one.

No more?

No, for what more can you expect from them?

spondebo brevissimè. Non licet.

Cur non?

Quia vetuit Christus, & post eum Apostoli.

Quid igitur faciendum est?
Malum bono compensandum.

Anne sufficit bonum bono rependere?

Non satis Christiano equidem.

Quamobrem?

Nam Christianum oportet Christum præceptorem imitari.

Quid fecit Christus in eo genere?

Sanavit eum qui ipsi colaphum impeggerat; precatus est pro iis qui ipsum in crucem sustulerant; alia item multa fecit ejusmodi.

Nihilne igitur facit, qui gratiam pro gratia rependit?

Tantum facit quantum faciunt Ethnici.

Quid illi faciunt?

Amicos diligunt, & referunt gratiam à quibus acceperunt.

Nihilne amplius?

Nihil; nam quid amplius expectes ab iis qui vechat

- that know not the true
God? (mies?)
- T What do they to their ene-
- R They persecute them all 50
the ways they can.
- T Is it a sin in a Christian?
- R If it be not lawful (as I
have now proved to you)
conclude it to be a sin. 55
- T But (as the proverb goeth)
Force by Force resist we may.
- Which saying a certain
new Poet hath interpre- 60
ted also more at large in
these words:
*Laws, force by force, and
wound by wound,
Permit us to repel.* 65
- What say you to this?
- R Truly the Laws of the
Heathen do permit it,
but God's Law speaks far
otherwise. 70
- T What is God's Law?
- R The same that God's word.
- T Is it therefore a sin, what-
soever is done against the
Word of God? 75
- R Without doubt it is a sin.
- T Can you prove that out of
God's Word?
- R What can I else? as ea-
sily as can be. 80
- T Bring me some proofs,
I pray you.
- R Do you not believe that
which every body grants
eth? 85
- rum Deum non noverunt
Quid faciunt inimicis?
Quibuscunque modis pos-
sunt eos persequuntur.
Estne Christiano peccatum
Si non licet, (ut jam tibi
probavi) conclude id pec-
catum esse.
Atqui (ut vulgò dicitur)
Vim vi repellere licet.
- Quam sententiam non
quidam Poeta etiam latius
interpretatus est his
verbis:
*Pellere vim vi jura sinam
& vulnere vulnus.*
- Quid ad hoc respondes?
Istud quidem permittunt
Ethnicorum leges, sed
Lex Divina longè aliter
loquitur.
Quid est Divina Lex?
Idem quod Dei verbum.
Quicquid ergo sit contra
Dei verbum, estne pecca-
tum? 75
Procul dubio peccatum est.
Potésne id probare ex
vinis literis?
Quid ni possum? nihil facilius. 80
*Adfer mihi (quæso) senten-
tias.*
*Non credis id quod est omni-
bus in confesso?* 85

Yes ind
lieve i
What
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That I
swer to
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Yes indeed, I do verily believe it.	Imò verò, indubitanter credo.
What need we any proofs then?	Quid igitur opus est testimoniis?
That I may give a sure answer to them that gainsay it.	Ut contradicentibus certò respondere possim.
You conceive it aright: but because you cannot get them by heart out of hand, tarry whilst I set them down in a little paper, in which also shall be the quotation of the places, that you may even point it out with the finger to whom you please.	Rectè intelligis: sed quia non possis ex tempore memoriæ mandare, expecta dum tibi describam in chartulâ in quâ etiam sit locorum annotatio, ut possis quibus voles etiam digito demonstrare.
Very good counsel on a sudden: how much more convenient shall this be to me!	Optimum est tempore consilium: quanto istud mihi commodius fuerit!
For so shall I get it without book at my leisure, that I may have it in readiness as need shall be.	Sic etiam per otium ediscam, ut ad manum habeam quoties erit opus.
But when will you give it me?	Sed quando mihi dabis?
Come again hither to me to morrow (if you please.)	Cras (si libet) huc ad me revertere.
At what a Clock?	Quota hora?
At one a clock in the afternoon.	A meridie prima.
I am satisfied; farewell in the mean time.	Sat habeo, interea vale.
The Lord God have you in his keeping.	Te servet Dominus Deus.

Col. 32. Grimondus,
Blevetus.

- G Will you buy this girdle ?
 B Why should I buy it ? one
 is enough for me: but why
 will you sell it ?
 G Because I have two.
 B And yet you may not sell
 it unless you will hazard
 a beating.
 G What doth hinder me to
 sell my own things ?
 B You have nothing yet of
 your own.
 G What now, nothing ? how
 prove you that ?
 B Because you are not yet at
 your own liberty, but under
 your father's command; to be short, will
 you hear in brief, that
 you may not do it ?
 G I am willing with all
 my heart.
 B There is a School-order
 concerning this, whereof
 this is the meaning: Let
 not Children sell any
 thing, nor buy, nor
 change, nor alter the pro-
 perty of a thing by any
 other means without their
 parents consent. He that
 shall do otherwise shall be
 whipt.

G I know that well enough; but I would try

Col. 32. Grimondus,
Blevetus.

Vis emere hoc cingulum ?
 Cur emerem ? unum mihi
 satis est : tu verò cur vis
 vendere ?

5 Quia sunt mihi duo.
 Nec tamen licet ut vendam
 nisi vis in pœnam incurrere.

Quid vetat me vendere res
 meas ?

Nihil adhuc tuum habes.

Eho, nihil ? unde probas
 istud ?

15 Quia nondum es tui juris
 sed sub patris potestate.
 denique, vis audire breviter
 sibi istud non licere ?

Maximè velim.

De hoc Lex est scholastica
 cujus hæc est sententia:
 Pueri injussu parentum
 nec vendant aliquid, nec
 alienent quovis alio modo
 do. Qui, contra fecerit
 verberibus plectetur.

Istud non ego ignorabam:

Sed volebam periculum

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 you are

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Col. 3

Have y
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 Why do
 Because
 mozt

whether you were constant in observing orders?
you are a dissembler then.

I see no harm in this dissembling; do you construe it ill?

No indeed; for you have not hurt me.

What if I had hurt you?

I would have taken it patiently, as it becomes a Christian.

I wish we could thus endure all adversities for Christ's sake, who for our Salvation's sake endured every thing.

We shall be sure to bear them, if we set his example always before our eyes.

Truly that is an hard matter.

Nay it is impossible, unless his Spirit always assist us; which we must obtain by our daily prayers.

O with what pleasant discourse have we spent this leisure?

Col. 33. Sartor, Odetus.

Have you said your prayers at home to day?

Why do you ask that?

Because you was not at morning Prayer.

facere an constans esses in observandis legibus?
Tu igitur es simulator.

In hac simulatione nihil video esse mali; num tu interpretaris malè?

Minimè verò; nihil enim nocuisti mihi.

Quid si nocuissem?

Tulissem æquo animo, ut Christianum decet.

Utinam adversa omnia sic feramus propter Christum, qui nihil non tulit salutis nostræ causâ.

Feremus certè, si exemplum ejus semper nobis proponamus ob oculos.

Difficile id quidem est.

Imò impossibile, nisi illius Spiritu semper adjuvemur; quod assiduis precibus est impetrandum.

O quàm suavi sermone tantillum otii consumpsimus?

Col. 33. Sartor, Odetus.

Ecquid hodie precatus es domi?

Cur quæris istud?

Quia non interfuisti matutina precatiori.

How

- O How know you ?
 S I took notice.
 O But you are not the Monitor.
 S I am not.
 O Why then did you take notice ?
 S Because you are my very good friend.
 O What then ?
 S I should be sorry to see you whipt.
 O What ? was I set down in the Note ?
 S What ? do you make any question ?
 O Did no man make an excuse for me when the Bill was called ?
 S No body that I know of.
 O If you love me so dearly (as you say) why did not you your self make an excuse for me ?
 S What excuse should I have made ?
 O You should have devised something.
 S Should I have told a lye then ?
 O What then ?
 S But to lye is forbidden by the Word of God.
 O I confess it; but that was a light lye.
 S You must think nothing light with which God is offended.
 O I cannot deny that; but he
- Qui scis ?
 Observavi.
 Atqui tu non es Obser-
 tor.
 Non sum.
 Quamobrem igitur ob-
 vabas ?
 Quia es mihi charissimus.
 Quid tum ?
 Dolebit mihi si tu vapu-
 bis.
 Quid ? an ego notatus fu-
 Etiam dubitas.
 Cum recitaretur catalogus
 nemo me excusavit ?
 Nemo, quod sciam.
 Si me tantoperè amas
 dicis) cur tute non ex-
 scasti me ?
 Quid causæ dixissem ?
 Commentus esses aliquid ?
 Ergo mentitus essem ?
 Quid inde ?
 Sed ex Verbo Dei menti-
 vetitum est.
 Fateor, sed erat leve me-
 dacium.
 Nihil leve judicandum
 quo Deus offenditur.
 Negare id non possum;

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 Christ's
 Mediato
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 What the
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 What the
 That ren
 neither
 sins, nor
 nor comm
 ously, to
 purpose.
 For there
 things wh
 through
 our flesh,
 ignorance
 make n

will easily forgive us these⁴⁵
small faults for Jesus
Christ's sake, who is our
Mediator and Advocate.
For what one is there
amongst a thousand that⁵⁰
doth not sin every day
very often?

Truly none; moreover we
scarcely pray, or do any
good work, in which⁵⁵
there is not some *shew*
of sin.

What then should become
of us, if God were not
ready to forgive us?⁶⁰
whereupon also praying
daily we say, *Forgive us*
our trespasses.

We ought not to make any
question but he will for-⁶⁵
give us, if we seriously
and truly acknowledge
our faults, if we heartily
beg pardon, and believe
that we are pardoned.⁷⁰

What then remains?

That remains, that we
neither delight in our
sins, nor persist in them,
nor *commit sin malici-*⁷⁵
ously, twittingly, and on
purpose.

For there are too many
things which we do amiss
through the infirmity of⁸⁰
our flesh, and also through
ignorance.

I make no question touch-

levia ista facile remittet
nobis propter Jesum
Christum, qui est depre-
cator noster & advocatus.
Nam quotusquisque non pec-
cat quotidie sapissime?

Profectò nullus; quin etiam
vix precamur, aut ali-
quid boni operamur, in
quo non inest aliqua pecca-
ti species.

Quid ergo futurum esset
nobis, nisi Deus facillè ig-
nosceret? unde & quo-
tidie precantes dicimus,
Remitte nobis debita nostra.

Nihil dubitare debemus
quin remittat, si errata
nostra seriò & verè ag-
noscamus, si ex animo pe-
cavi veniam, si fidem
habeamus nobis ignosci.

Quid igitur restat?

Illud restat, ut neque de-
lectemur peccatis, neque
in iis persistamus, neque
ambitiose, scienter, & de
industria peccatum commis-
samus.

Nimis enim multa sunt
quæ per carnis infirmita-
tem peccamus, & etiam
per ignorantiam.

Nihil dubito de peccatis il-
ling

ing those sins which we
commit through the in-85
firmity of the flesh, such
as was *Peter's* denial of
Christ.

But **how** comes it to pass
that we sin also through 90
ignorance?

S Touching this you have
St. *Paul's* example, who
writing to Timothy, doth
openly profess in his for-95
mer Epistle, that though
he had persecuted the
Church of God, yet he
had obtained mercy, be-
cause he did it ignorant-100
ly.

O You have abundantly sa-
tisfied me in this example
(for I also remember that
I have read it :) but do 105
you know in what chap-
ter of the Epistle it is
written?

S Truly I do not use to trou-
ble my memory in re-110
taining the numbers of
the Chapters: I think it
sufficient at this time, to
note some sentences as it
were hastily, which I may
get by heart, if I can steal
any leisure in the mean
time from my daily im-
ployment at my present
studies.

O I wish I could do so too.

lis quæ ex carnis imbeci-
litate perpetramus, qua-
lis fuit Petri abnegatio.

Sed quid fit ut peccamus pe-
ignorantiam.

De hoc Pauli exemplum
habes, qui scribens ad Ti-
motheum, in priore Epi-
stola palam profitetur se
quamvis Ecclesiam De-
persequutus fuerit, tamen
veniam esse consequen-
tum, quia ignorans
fecerit.

Isto exemplo mihi abunde
satisfecisti (nam & ego
legisse memini :) sed scis
tu quote Epistolæ capite
scriptum sit?

Equidem non soleo veram
memoriam in retinendis
pitum numeris: Mihi
tempore satis esse videtur
aliquot sententias quæ
raptim annotare, quæ
memoriæ mendare liceat
si quid interdum otii
furari possim ex qua
dianâ studiorum præ-
tium occupatione.

Utinam ego quoque id facere
possim.

What
I have
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Truly
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Do you
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Self hun
terily, be
past you

wish I
easily for
willing to
day.

What hinders you ?

I have much ado to gibe
my master content in 125
my school-exercises, so
far I am from having a-
ny time granted to be-
stow on other studies.

Truly we are sufficiently 130
employed every day ; yet
we must endure these
things, so long as God
and our Parents shall
think it necessary for us. 135

Therefore do I willingly
undergo and endure all
such kind of pains.

With what hope do you
endure them.

Because I hope it will come
to pass, that they may be
the first step by which I
may once attain greater
matters. 140

But of these things more
at large at another time.

Now let us mind what
we have in hand.

What is that ?

Do you not hear the bell
ring to supper ?

You tell me of a good ring-
ing ; I began to feel my
self hungry just now. 155

Merely, because you went
past your drinking.

wish I could always as
easily forbear it, as I was
willing to be without it to 160
day.

Quid impedit ?

Vix ego queo satis praecep-
tori facere in exercitationi-
bus scholasticis : tantum
abest ut aliis studiis ali-
quid temporis impertiri
concedatur.

Satis profectò quotidie su-
mus occupati ; sed hæc
tamen ferenda sunt, quam-
diu nobis opus esse ipsi
Deo & parentibus nostris
visum fuerit.

Ego propterea libenter fe-
ro ac tolero omnes ejus-
modi labores.

Quà spe toleras ?

Quia futurum spero, ut
primi sint gradus quibus
ad majora aliquando per-
veniam.

145 Sed de his aliàs pluribus.

Nunc agamus quod instat.

150 Quid istud est ?

Audin' tu ad cœnam sig-
num dari ?

Bonum signum nuncias ;
jam seniebam esuriem.

Nimirum quia merendam
pratermisisti.

Utinam eâ tam facile sem-
per abstinere possim, quam
hodiè carui libenter.

S But I am not willing to be without it, unless I be very busy.

Col. 34. Phrygio, Stephen.

P God save you, you gadder abroad that art very soymusing.

S And are you well that sit so still, and are so very busy?

P Are you well, my Stephen?

S Yea, very well, such is God's goodness towards me.

P Truly I am heartily glad and exceedingly rejoiced, you so are well come home. Where have you been this whole year?

S In Italy.

P Why did you resolve to go thither?

S Because of the fame of the country, touching which so many things are reported every where.

And you know well enough how greedy we are of novelties.

P Our nature is such. But what have you found there?

S Truly a great many more things than I heard reported.

P But (I believe) you saw many things which you had no mind to see.

Ego verò non libenter crebro, nisi occupatus necessario negotio.

Col. 34. Phrygio, Stephanus.

Salve, ambulator optatissime.

Et tu salvus sis, cessatissime occupatissime. (phane)

Satisne rectè vales, mi Stephen?

Imò rectissime, quæ est Deo opt. maximi benignitas.

Equidem ex animo gaudeo tibi quæ vehementer gratulor redditum istum incolumem.

Ubi fuisti hoc toto anno?

15 In Italia.

Quam ob causam animam induxeras illuc proficisci.

Ob famam regionis, de qua tam multa ubique prædicantur.

Nec ignoras quàm famam rerum novarum cupiditas.

Sic est natura comparata.

Sed quid illic invenisti?

Certè multò plura quam fama audiveram.

30 Sed multa (credo) videris quæ minimè velles.

Yes in
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Forsoo
ed yo
That I
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A fine
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it sel
thence

A very
For th
think
God,
that h
afford
thou h
us su
earth
self f
but a
delica
we use
and w
both f
body
cheat

Yes indeed, ~~totched~~ **do-**
ings : but as for the
country it is a land very 35
fertile, very much aboun-
ding with all kinds of the
best fruits, and especially
with the gallantest wine.

Forsooth that thing pleas-
ed you above all.

That I may say truth, it
did wonderfully please
my palate. For what like 45
do you say this wine of
ours is ? you would verily
call it small wine, if you
compare it with that.

A fine Subject then of 50
praising God did present
it self unto you from
thence.

A very fine one.

For thus I did oft-times 55
think with my self ; Lord
God, how good art thou
that hast loved us so as to
afford us dainties ! for
thou hast not only made 60
us such things as the
earth brings forth of it
self for our sustenance,
but also many kinds of
delicate things, which if 65
we use them moderately,
and with thanksgiving, do
both sweetly nourish our
body and marvellously
cheer up the mind it self. 70

Nempe *scelera* ; sed quod
ad regionem attinet, ter-
ra est longè fertilissima,
omni optimorum fructu-
um genere valde abun-
dans, præcipuè vino præ-
stantissimo.

Scilicet ea potissimum res
tibi arridebat.

Ut verum fatear, mirè af-
ficiebat palatum. Nam
quale dicas hoc nostrum
vinum esse ? villum verè
dicas, si cum illo compa-
res.

Inde ergò tibi se offerebat
pulchrum Dei laudandi ar-
gumentum.

Pulcherrimum.

Sic enim sæpe cogitabam ;
Quàm bonus es, Domine
Deus, qui nos amavisti
usque ad delicias ! non
solum ea creâsti nobis ad
victum quæ terra sponte
sua producit ; sed etiam
tot genera rerum dele-
ctissimarum, quæ si mo-
deratè sumamus & cum
gratiarum actione, & cor-
pus suavissimè nutriunt,
& ipsum animum mirifi-
cè exhilarant.

O with what words, or
with what works may we
worthily enough glorifie 75
thy name, O Lord? To
conclude, I am so ravi-
shed in my mind, that I
desired nothing more
than to have the praises 80
of God ever in my
mouth: but (alas!) by one
thought or other every
foot coming in my mind,
that fire was quenched by 85
little and little.

P That is no new thing
with me, for such a thing
as that doth oft use to
befal me. 90

S Such is the inconstancy of
our nature.

P We have experience of
this almost every hour.
But what I pray did you 95
do in *Italy*?

S I visited some of the most
famous Cities for my
mind's sake, and I studied
a pretty while too in 100
some places.

P What Cities went you
chiefly to see?

S Truly I saw many as I
went along, but I did 105
like a lecture better
of a few; to wit, Ge-
noa, Florence, Venice and
last of all that Rome,
which was called in 110
times past the head of the

O quibus verbis, quibus
peribus satis dignè glori-
ficemus nomen tuum,
Domine? Denique sic
faciebar animo, ut nihil
magis cuperem quàm di-
vinas laudes semper in
ore habere; sed (pro
dolor!) aliis atque aliis
binde conceptis cogitationi-
bus, ignis ille paulatim
extinguebatur.

Istud apud me non est no-
vum, nam sæpe tale quiddam
mihi solet accidere.

Ea est naturæ nostræ inconstan-
tia.

Horis ferè omnibus istud
experimur. Sed quid tamen
dem egisti in *Italia*?

Invisi animi gratiâ aliquas
urbes celebriores, alicubi
etiam studui aliquandiu.

Quas urbes visitasti potissimum?

Multas quidem vidi in
transitu, sed paucas
templius sum orisus; ni-
mirum Genovam, Floren-
tiam, Venetias, denique
Romam illam, quæ olim
mundi caput dicebatur
nunc autem est omnium
world.

world,
fountain
all about
Did you
beast?
I saw him
he was
down
supposed

But (t
to the
towns
you ta
studies
As I can
I passe
Padua
every
I
Mon
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it we
one.
But w
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famor
Do yo
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me,
long
cially
hast

Which
To m
me t
I will

world, but it is now the fountain and original of all abominations.

Did you see that great beast ?

I saw him by the by, when he was carried up and down the streets (as I suppose) for a show.

But (that we may come to the purpose) in what towns I pray you did you tarry to mind your studies.

As I came back from Rome, I passed through Bononia, Padua and Milan. In every one of these towns I spent about three months in several sorts of studies.

For I had a mind to taste as it were a little of every one.

But what strange matter did you see in so many famous towns ?

Do you ask ? all things almost did seem strange to me, but it would be too long to tell you all, especially now when I am to hast somewhat else.

Whicher, I pray you ?

To my uncle, that invited me to supper.

I will stay you no longer

abominationum fons & origo.

Vidisti enim magnam illam bestiam ?

Vidi obiter, cum per vicos (opinor) spectaculi gratia portaretur.

Sed (ut ad rem) in quibus tandem oppidis commoratus es studiorum gratia ?

Româ rediens transivi Bononiam, Patavium, Mediolanum. In eorum oppidorum singulis, menses circiter tres versatus sum in vario literarum genere.

Volui enim è singulis paucula quasi degustare.

Quid autem vidisti novi in tot celeberrimis oppidis ?

Rogas ? ferè omnia mihi nova videbantur ; sed longum foret omnia tibi narrare, præsertim nunc cum mihi est aliquo properandum.

Quo tandem ?

Ad patrum, qui me ad cœnam invitavit.

Nolo igitur te remorari

B b 4 then :

then: but when may we
talk more at leisure to-
gether?

S To morrow after dinner,
if you will.

P And truly I desire so.

S Carry for me then in
your chamber till one of
the Clock.

P I will do so, it is a fit time
for our drinking.

Col. 35. The Master,
The Usher.

M What have you sufficient-
ly considered what we
had speech of betwixt us
of late?

H I have considered it ober
and ober.

M Do you like the proffer
which I made you?

H Yes.

M What, doth my table or 10
diet content you?

H I lack nothing in that mat-
ter.

M What want you then?

H That (if it be no trouble 15
to you) you would ap-
point me what services
I should do for you.

M That is but very fair: 20
hear therefore the main
heads of thy duty, where
of this is the first.

Every morning to take di-
ligent care, that all my

diutius: sed quando lice-
bit nobis magis otiosè con-
fabulari?

Cras à prandio, si volueris.

155

Ego verò id percipio.

Ad horam igitur primam
expecta me in cubiculo.

160

Fiet, hora est ad meren-
dam opportuna.

Col. 35. Magister, Hypo-
didascalus.

Quid quod hisce diebus in-
ter nos egeramus satissime
cogitasti?

5 Etiam atque etiam cogitavi.

Ecquid placet tibi conditum
quam obtuli?

Maximè.

Quid, mensa, seu convi-
tius?

Nihil in ea re desidero.

Quid restat igitur?

Ut (si tibi non molestum
est) præscribas mibi qua
operas à me tibi præstare
velis.

Id vero est æquissimum: ac-
cipe igitur præcipua offi-
cii tui capita, quorum
hoc primum est.

Quotidie mane diligenter
curare ut omnes domus
tablem

PIA

tablers get up in due²⁵
time, respecting the
winter and the sum=
mer season. After they
are up, let them look to
those things which con=³⁰
cern the dressing and
cleanliness of the body;
and last of all that they
be at private prayers.

The second is to bring³⁵
them 3 times a day into
the hall, that is, at morn
and before eleven of the
clock, and three in the af=
ternoon; there (unless I⁴⁰
my self be present) to
tarry till some of the
teachers come; in the
mean time to see the bills
called, and that prayers⁴⁵
be said; in like manner
to observe diligently
whether any of the tea=
chers be away from his
seat: if any one be away,⁵⁰
to come and tell me pre=
sently, or to do what he
should do.

The third is to stay with
the Boarders as oft as⁵⁵
they are not taught in the
schools; in the mean
time to teach the lesser
boys to write and read,
and to hear other boys⁶⁰
repetitions, so far as time
and opportunity will give
leave. Last of all to keep

stici mei discipuli mature
cubitu surgant, pro ratione
temporis cum hybernium
aestivi. Ubi surrexerint,
ea curent quæ ad cultum
& mundiciem corporis
pertinent; postremo, ut
adsint privatæ nostræ
precationi.

Secundum, ter quotidie in
aulam deducere, manè
scilicet, & ante horam
undecimam, ac tertiam
pomeridianam; illic (nisi
egomet adero) expectare^s
donec aliquis ex docto^{ul}
bus adfuerit; inter^{rum}
rare recitandos in adeo
gos, & precatione^{fuo}
cendam; item obser^r
sedulo num quis ex ip^{re}
doctoribus absit ab audi^q
torio suo; si quis aberit,
mihi statim renunciare,
aut ejus partes agere.

Tertium, manere cum pu=
eris domesticis, quoties
non docentur in scholis;
interea minores ad lecti=
onem & scripturam in=
struere, cæterorumque
repetitiones audire quan=
tum tempus, & opportu=
nitas patietur. Omnes
denique in officio reti=
them

them all in order to admonish, blame, chide, 165
and whip them too, when there shall be need.

The fourth, is to lead them in order to Sermons on holy-days, and to lead 70
them back again home in like manner.

The fifth, as oft as they shall have liberty to play, to mind ever and anon, 75
that they do or say nothing unbecomming their duty and good manners.

The sixth, to help them with the money which 80

H 3 shall put into your hand paper, pens, ink, and retain other necessities only of small value, and to set them all down in 85
a book of accounts.

And that is wont to be done, especially on Wed- 90
nesdays and Saturdays.

The seventh, to be careful of such things as concern their books, cloaths, and ordering their bodies; that is, sometimes to call 95
them to an account about their books and cloaths, and have respect to their health and ordering of their body, and such 100
things as those to be heeded and looked after

nerere, admonere, arguere, oburgare, virgis etiam ubi opus fuerit, castigare,

Quartum, feriatis diebus eos ad sacras conciones ordine perducere, ac domum similiter reducere.

Quintum, quoties ludere permissum erit, subinde observare, nequid præter officium & bonos mores vel factis vel dictis admittant.

Sextum, *suppeditare illis ex pecunia* quam tibi in manus dabo, chartam, penas, atramentum, & alia quædam duntaxat parvi pretij necessaria, eaque omnia *in expensarum codicem* referre.

Id autem Mercurii & Sabati potissimum diebus fieri solet.

Septimum, quæ ad eorum libros, vestimenta, & curam corporis pertinebunt non negligere; hoc est, interdum ab illis librorum & vestimentorum rationem exigere, valetudinis & cultus corporis rationem habere, & alia ejusmodi, (in pueris præsertim minoribus,) curanda (espe

H

M

H

(especially among the lesser boys.)

The eighth, to teach the boys, both in my form and in the rest, except the three uppermost, if at any time there be any necessity.

The ninth is, to help me sometimes (if need shall be) both at home and abroad in my private businesses.

Thus far you have heard what service I would have you do, and what I am wont to require of my other Ushers in the house; yet will I not be such a severe exactor of them all but I my self, as my leisure serves, will ease you of some things, in which I will supply your place.

Understand you all these things?

H Truly, I have diligently minded them all; but I intend to treat you one thing, that to help my memory you would give me a little note of them, and withal a little time to think and to consider upon them.

M How much time do you desire?

H One natural day, *i. e.* four and twenty hours.

& observandâ.

105 Octavum, docere pueros, tum in classe meâ, tum in cæteris, præter tres superiores, si quando necessitas postulabit.

110 Nonum, interdum (si opus fuerit) me & domi & foris in privatis negotiis adjuvare.

115 Hactenus audisti quæ mihi abs te præstari velim officia, quæque etiam ab aliis domesticis hypodidasculis exigere soleam; eorum tamen omnium non adeo severus exactor fuero, quin ipse, quoties per otium licebit; aliqua tibi remittam, in quibus ego quasi vicarii partes agam.

Intellexisti hæc omnia.

130 Ego verò diligenter omnia; sed unum te oro, ut ad memoriam renovandam, des mihi eorum commentariolum, & simul cogitandi ac deliberandi spatium.

Quantum temporis postulas?

140 Diem unum naturalem.

But

M But I will allow you two.
In the mean time you
shall go on (as you have
began) to talk and tarry 145
with us without any cost
of yours, as freely as if
you were at your own
home.

H This is very kindly done 150
of you; wherefore I am
a great deal the more
beholden to you.

M You shall have the note
which you desired after 155
dinner, as fast as I can
write it you with my
own hand.

H What if you should dictate
it to me? 160

M I had rather write it my
self lest any thing should
perhaps overslip me.

H Do as you please. 165

Col. 36. *Questor,*
Benignus.

Q How sorry am I that I
was not at your repetiti-
on in the morning!

B Why came you not sooner
to the school, as you use
to do?

Q Wo is me poor boy! I got
not up soon enough.

B Why so?

Q Because no body awaked 10
me.

Ego verò duos integros da-
bo. Interea (ut cœpisti)
nullo tuo sumptu nobis
perges convivere & com-
morari tam libere quam si
esses tuæ.

Istud non sine humanitate
facis; quo fit ut majori
beneficio me devincias.

Habebis à prandio quod
requiris commentarium,
cum primum mea tibi
manu conscripsero.

Quid si mihi dictares?

Malim egomet scribere
ne quid forte inter dictan-
dum excidar.

Ut liber.

Col. 36. *Questor,*
Benignus.

Quàm doleo me non in-
terfuisse mane repetitioni
vestræ!

Cur non venisti in ludum
citius ut fore soles?

Me miserum! non sur-
rexì in tempore,
Quamobrem?

Quia nemo me expergescit.

Who

B Who
Q Our
who
mai
get
not

B Whe
Q He v
ear
as
wa
Wha
dor

Q Wha
shor
Ever
she
in
chil
the

B Hav
you
Q Non
B Alas
bod
bou

Q My
sup
bec
For
wor
a c
foll
and
me

B Hav
to y

B Who uses to call you up ?

Q Our host, or his maid : but
when he is away, the
maid doth oft-times for-
get, or certainly doth
not heed.

B Where was your host ?

Q He was gone abroad **very**
early about his business
as I understood after-
wards.

What doth your **hostess** ?
doth she look to nothing ?

Q What do you think she
should look to ?

Every day after she is up
she is always busie, partly
in looking to her little
children, and partly in o-
ther household occasions.

B Have you no scholars to
your chamber-fellows ?

Q None at all.

B Alas poor boy, that hast no
body to confer withal a-
bout your studies !

Q My condition, as far as I
suppose, is very miserable
because of that.

For I cannot study as I
would my self, for such
a company of market-
fellows that use the house
and make a noise about
me all the day long.

B Have not you a chamber
to your self ?

Quiste solet excitare ?

Hospes noster, aut ejus an-
cilla : sed absente illo,
ancilla sæpe obliviscitur,
aut certè negligit.

Ubi erat hospes ?

Sub auroram prodierat ad
sua negotia ut postea re-
scivi.

Quid hospita ? nihilne cu-
rat ?

Quid putas eam curare ?

Quotidie ex quo surrexit
semper intenta est, par-
tim curandis filioliis, par-
tim cæteris domesticis re-
bus.

Nullosne habes contuber-
nales scholasticos ?

Prorsus nullos.

Ah puer infelix, qui nemi-
nem habes quocum de
studiis conferas !

Ob eam rem mea est mi-
serissima conditio, quan-
tum ego judico.

Non enim possum arbitrio
meo studere, propter tan-
tam mercatorum turbam
qui domum illam frequen-
tant, & mihi toto die ob-
strepunt.

Non habes tibi cubiculum ?

curat

Q What am I the better to have one? For it is so close to the steps, and the turn pair of stairs, that a cat cannot so much as go up or down but I can hear her.

B Certainly it is a great deal of trouble.

Q But that is a great deal more, that above my chamber there is a very large room, where wares are laid up; whence it is that some great packs are carried hither in or out very soon.

B O strange! how can you live there?

Q What say you? live?
I in truth do not live, but rather languish. Nor do I ever think my self free, but when I am in the School with you and the rest of my School-fellows?

B How I pity your case!

Q I would I might dwell with you in this school-house.

B I should like nothing better: but what doth hinder thee?

Q My father's ancient acquaintance with that host of mine.

B You should acquaint your

Quid mihi prodest habere?

Est ita enim conjunctum gradibus & cochleis, ut ne felis quidem aut ascendat aut descendat, quin feriat aures meas aliquis strepitus.

Magna profectò molestia.

Illa verò multò major, quòd supra in eum cubiculum est amplissimum conclave, ubi merces asservantur; unde fit ut horis omnibus, aliquæ graves sarcinæ vel importantur vel exportantur.

O Deum immortalem! quomodo illic potes vivere?

Quid ais? vivere?

Siquidem non vivo, sed langueo potius. Neque usquam mihi videor esse liber, nisi cum sum in schola tecum unà & cum cæteris nostris condiscipulis.

Quàm doleo vicem tuam! Utinam liceret tecum mihi habitare in his ædibus scholasticis.

Nilil esset mihi jucundius; sed quid impedit?

Patris vetus amicitia cum illo hospite meo.

Deberes patrem admonere
father

fath
nier
stud
Q I hav
him
mou

B What
you

Q He is
it to
if o
to a

B Why
Q Becau
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of f

B Yet
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Q Wha
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B You
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Q Why

B Becau
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Q Wha
suac

B I ha
adv

father with the inconveniencies that attend your studies.

Q I have oft-times acquainted him, both by word of mouth, and by letters.

B What answer doth he make you?

Q He is made acquainted with it to no purpose: it is as if one should tell a tale to a deaf body.

B Why so?

Q Because he was never brought up at school, and therefore he understands nothing in the way of studies.

B Yet I, if it were my case, would try all means possible to gain my desire.

Q What if the Master himself should write to my father?

B You could never persuade him to that.

Q Why not?

B Because he will not favour upon any man to get himself a company of scholars. For he cannot abide any ambition or covetousness.

Q What then do you persuade me to do?

B I have only one thing to advise you.

90 de studiorum tuorum incommodis.

Sæpe quidem monui, & coram & per literas.

Quid ille responderet?

100 Frustra monetur: quasi surdo narratur fabula.

Quid ita?

105 Quia nunquam in discendi ludo versatus est, ideoque in studiorum ratione nihil intelligit.

110 Ego tamen, si mea res ageretur, omnem moverem lapidem ut voti compos efficerer.

Quid si præceptor ipse ad patrem meum scriberet?

115 Nunquam istud illi persuaderes.

Cur non?

120 Quia non vult ambire quempiam, ut discipulorum turbam sibi compareret. Abhorret enim ab omni tum ambitione tum avaritiâ.

125 Quid igitur mihi faciendum suades?

Unicum habeo consilium.

I pray

Q I pray you do not conceal it from me.

B That thing must be tried by some friends.

Q I thought of that too sometimes, but I durst never attempt it.

B Why do you make any question?

Q I am afraid this will have small success.

B The issue of a thing is in the hand of the Lord: but what hurt will it do to try?

Q Let us try indeed; for (I hope) no harm can come thence.

But I know not what way I should take here.

B Tell me, do you not look that your father should come into this City shortly.

Q I hope he will come very shortly.

B When then?

Q About the first of July.

B It is very well. Do you know when that is needful to be done?

Q I pray you teach me.

See that you severally speak with two or three of your father's chief friends, who are **grave**, and **men of fashion**, to wit, that their authority may the rather prevail with your father.

Ne mihi; obsecro, reticeas.

Ea res per amicos tendanda est.

Idem mihi quoque aliquando in mentem venerat, sed nunquam ausus sum experiri.

Quid dubitas?

Vereor ut hoc parum succedat.

Rei exitus in manu Domini: sed quid tentare nocebit?

Tentemus sane; nihil enim mali (ut confido) inde potest accidere.

At ego nescio quâ ratione hic utendum sit.

Dic mihi, non expectas ut brevi pater in hanc urbem veniat?

Spero venturum propediem.

Quando igitur?

155 *Ad Calendas Quintiles.*

Optime est. Scin' igitur quid sit opus facto.

Doce, quaeso.

160 Fac singulatim convenias duos aut tres ex paternis amicis præcipuis qui sunt viri *graves & honorati*, nempe, ut plus valeat eorum autoritas apud patrem tuum.

You

Q You give me good advice :
what should I say to
them ?

170

B You shall be sure to tell
them all the inconveni-
ences that attend your
studies.

Q No more ?

175

B You shall shew them more-
over how you may be pro-
vided for, that you may
redeem the time which
you have so woefully lost
hitherto at your host's ;
and that unless you be
speedily remedied, you
will be forced to give over
your book utterly.

120

185

Lastly, do not you give o-
ver putting them in mind,
entreating and beseech-
ing them, till you have
prevailed with them to
promise you, that they
will be earnest with your
father about your busi-
ness.

190

What if they shall refuse ?

195

It can scarce come to pass
that they should all re-
fuse.

It is not a thing likely, es-
pecially seeing they all
love me passing well, and
are so ready to do me any
kindness for my father's
sake.

200

Besides these things, the
matter it self will set

205

Bene mones : quid illis di-
cam ?

Narrabis diligenter omnes
incommoditates studiorum
tuorum.

Nihilne amplius ?

Docebis insuper quonam
modo tibi provideri pos-
sit, ut tempus redimas,
quod apud istum hospi-
tem tam miserè hactenus
perdidisti ; & nisi eo re-
medio tibi maturè consu-
latur, actum esse de studiis
tuis & eorum progressu.

Denique, nè antè destiteris
movere, orare, obsecra-
re, donec persuaseris ut
tibi promittant se acturos
esse seriò cum patre tuo
negotium.

Quid si recusabunt ?

Vix fieri potest ut recusent
omnes.

Not est verisimile, præfer-
tim cum sint mei aman-
tissimi, & mihi patris no-
mine gratificentur adeò
libenter.

Ad hæc, res ipsa urgebit
eos ; nempe, tanta stu-
them

- them on; I mean so great a loss of thy studies.
- Q There needs no more words. 210
- By God's assistance I will go about it at the first opportunity.
- B But in the mean time remember to pray to God earnestly night and day. 215
- Q God willing, I will mind that to the uttermost of my ability. 220
- For I know well enough that no counsel will do me good, but so far forth as he shall help me.
- B But now it is time for you to get you home, lest perhaps your host be displeased. 225
- Why do you make no more haste?
- Q I am bethinking me for fear I have omitted any thing whereof I should have put you in mind. 230
- B If either of us remember any thing else, we will discourse of it to morrow at our leisure. 235
- Q Farewel then, my Benignus, and go on to assist me with your Prayers, as you have helped me with your very good counsel. 240
- B All things are come of
- diorum tuorum iactura.
- Pluribus verbis opus non est.
- Auxilio Dei fretus aggrediar primo quoque tempore.
- Sed interim memor esto, in divinas preces dies noctesque incumbas.
- Ipsa volente Deo, id curabo pro viribus.
- Satis enim scio nullum consilium mihi esse profuturum, nisi quoad ille juverit.
- Sed jam tempus est ut domum te recipias, ne forte hospes offendatur.
- Quid cessas?
- Cogito ne quid praetermiserim de quo esses admonendus.
- Si quid alterutri nostrum praeterea occurrerit, cito otiose tractabimus.
- Vale igitur, mi Benigne, perge, quæso, me tuis precibus adjuvare, quemadmodum juvisti optimo consilio tuo.
- A Domino Deo profecto

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Q I tru
Farew
B Farew
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Is you
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Doth he
of Cato
The first
quickly
Lest thou
thou did
He hath
so by h
would th
his whole

the Lord God, who as he
hath given the counsel, so
will he give the issue of it.

I trust it will be so.

Farewel again.

Farewel, O most sweet
Quæstor.

Col. 37. *Athanasius,*
Benjamin.

Is your father gone thus
unknown to me, that I
could not come and speak
with him?

Why came you not to his
Inn after dinner?

Because I thought he went
away but to morrow.

I thought so too; but he
would not slip an oppor-
tunity which offered it self
on a sudden.

Doth he yet remember that
of Cato?

The first occasion offered
quickly take:

Lest thou look after what
thou didst forsake.

He hath that little work
so by heart, that one
would think he had spent
his whole time in it.

sunt omnia, qui, ut con-
siliū dedit, sic dabit ef-
fectum.

Ita fore confido.

250 Iterum vale.

Vale, *Quæstor* suavissime.

Col. 37. *Athanasius,*
Benjaminus.

*Siccine me insciēte abiit pa-
ter tuus, ut mihi non li-
cuerit eum convenire?*

Cur à prandio non venisti
ad diversorium ejus?

Quia putabam tantum cras
illum esse discessurum.

Ego quoque idem arbitra-
bar; sed noluit occasio-
nem prætermittere quæ
se ex tempore obtulerat.

Adhuc ille meminit Cato-
nis distichon illud?

15 *Quam primum capianda ubi
est occasio prima:*

*Ne rursus quæras quæ jam
neglexeris ante.*

20 *Illud opusculum sic memō-
riā tenet, ut in eo videtur
ztatem contrivisse.*

- A See what the strength of ²⁵ memory is in those things which we learned in our younger years.
- B That is *Quintilian's* judgment upon this matter, ³⁰ whose words (I suppose) you remember.
- A I remember them ; but (that we may come to ³⁵ the point) what made your father that he went away before he had appointed ?
- B Some of *Lions*, with whom ⁴⁰ he came hither to the Mart.
- A Were you there when he went ?
- B I carried for him in the ⁴⁵ Inn.
- A How knew you he had altered his resolution about his going ?
- B I was at dinner with them ⁵⁰ when they agreed to take house about two of the clock, after they had dispatched their other business in the city.
- A Touching other matters, hath he got any store of profit according to his mind ?
- B He hath thriven so well ⁶⁰ that he did earnestly press me to give God thanks for that matter.
- Vide quanta vis sit memorix in iis, quæ rudibus annis didiscimus.
- Ea est *Quintiliani* super hac re sententia, cujus verba (ut opinor) meministi.
- Memini ; (sed ut ad rem quæ fuit patris occasio, ut antè discesserit quàm instituerat.
- Quidam *Lugdunenses*, quibuscum ad mercatum huc venerat.
- Aderasne cum profectus est ?
- Præstolabar illum in diversorio.
- Unde sciebas mutasse consilium de professione ?
- Eram in prandio cum inter ipsos convenerat, ut edidisset quibusdam reliquis in urbe negotiis, equos horam secundam confererent.
- Quod superest, satisne animi sententia rem fecit ?
- Ita feliciter, ut me ob rem ad divinas laudes hemeptor hortatus fuerit.

A Therefore (I suppose) you
come back now with 65
good store of money in
your purse.

B Do you jeer me?

A Why should I do so?

B Because you have a mind 70
to do so.

A As if indeed I use to jeer
at other folks for my
mind's sake.

B But I did think so.

A You are far mistaken. 75

For it is one thing to jest,
and another thing to jeer.

The one is free from fault, 80
and is sufficiently com-
mon amongst friends ;
the other is vicious and
to be hated, because it
commonly comes from 85
contempt.

Pardon me then.

There is no great fault 90
committed.

But I pray you, tell me ;
did your father give you
no money.

I did not so much as ask 95
him any.

Yet he gave you some of
his own accord.

A little.

How much then?

A very little.

I pray you tell me.

Why do you enquire so 100
earnestly?

Tu nunc igitur (opinor)
bene nummatus redis.

Mene rides?

Cur ego id facerem?

Pro tua libidine.

*Quasi verò animi gratiā so-
leam irridere ceteros.*

Atque ita putabam.

Longè aberras.

*Nam aliud est jocari, aliud
irridere.*

*Alterum caret vitio, estque
inter amicos sat satis fre-
quens; alterum est vitio-
sum atque odio dignum,
utpote quod ex contem-
ptu fere proficiscitur.*

Ignosce igitur mihi.

Non gravis est culpa.

*Sed dic, rogo; nihillne tibi
pecuniz dedit pater?*

Ne petivi quidem.

Tamen sponte dedit.

Aliquantulum.

Quantum igitur?

Perpusillum.

Dic sodes.

Cur tam avidè inquiris?

- A That I may bid God give you joy of it as friends use to do. 105 *Ut amicorum more tibi gratuler.*
- B There is nothing worth bidding God give me joy. *Nihil est gratulatione dignum.*
- A Confess what it is without any more ado. 110 *Fatere tandem quid sit.*
- B But five pence. *Soli asses quinque.*
- A Whoop, so little ! O you fool that could'st not ask two or three shillings ! *Hui, tantillum ! O stulte, qui non petieris duos aut tres decusses argenteos !*
- B I durst not. 115 *Non ausus sum.*
- A What are you afraid of ? *Quid verebare ?*
- B That he would utterly deny me, and take it ill that I should ask. 120 *Ut plane denegaret, atque ægre ferret quod peterem.*
- A He would never have done so, if you had but told him the reason why you asked. *Nunquam id fecisset, modo petendi causam addidisses.*
- B I think so indeed ; but what reason could I have alledged ? 125 *Credo equidem ; sed quid causæ attulissem ?*
- A Do you ask me ? are there not six hundred things that scholars occasions have need of ? 130 *Rogas ? nonne sunt res sexcentæ quibus indiget usus scholasticus ?*
- B There are many things, I confess. *Multæ sunt, fateor.*
- A But have you such store of all things, that you want nothing ? 135 *Tu vero adeone abundas rebus omnibus, ut tibi desit nihil ?*
- B No, I want a great many things, but such as I can be well without. *Imo desunt plurima, sed quibus facile caream.*
- Besides, my father knows 140 *Præterea, satis novit pater*

well

well enough that I want
both for my studies, and
for my diet and apparel. 145

He knows indeed, but he
hath many other things
to look after, and to
think of. 150

I believe he hath a special
care of his children.

But you are too far off
from him.

Suffer me to tell out my
tale. 155

Well, I give you leave.

My father knows too, I
am not yet fit to use mo-
ney well. 160

Why not? have you not
age and discretion enough
for that matter?

I am a great way off
from that. Therefore my
father hath given order to
my Master, to allow me
all things requisite for my
maintenance and studies;
for which occasion he lets
him have as much mo-
ney as serves the turn. 170

Be it so.

Therefore if I should ask
my father any thing, he
would presently send me
back to my Master; and
perhaps too he would be
angry with me, and chide
me soundly. 175

quæ mihi opus sunt, cum
studiorum causâ, tum ad
victum cultumque corpo-
ris.

Novit quidem, sed alia
multa sunt illi & curanda,
& cogitanda.

Credo esse illi præcipuam li-
berorum curam.

Sed nimis ab eo remotus es.

Sine me pervenire quo volo.

Agè, sino.

Novit etiam pater me non-
dum esse idoneum ad recte
trahendum pecuniam.

An tu ad eam rem non sa-
tis ætatis habes atque
prudentiæ?

Istinc abssum longissimè. Ita-
que pater dedit præcep-
tori in mandatis ut om-
nia mihi suppeditet ad
usus vitæ & studiorum ne-
cessaria; ad quam rem
præbet ille quantum satis
est pecuniæ.

Esto.

Ergo si quid à patre pete-
rem me statim ad præ-
ceptorem remittere; for-
tassis etiam irasceretur, &
me graviter objurgaret.

A It is an easie thing to endure a chiding, so that blows do not follow.

B It is an easie thing, I believe; but with them only, whom neither shame nor any reverence of parents doth move.

But I had rather endure blows than the chiding of my father when he is angry. Whence it comes to pass, that I take diligent heed I give him no cause to be angry; for that is contained under the fifth Commandment of God's Law.

A You do like a pious young youth.

B The praise of that matter is not to be given to me but to God alone.

A Verily from whom whatsoever good in us doth come.

B He grant, that what good things he inspires in us, we may follow them with a most chearful spirit.

A But, that I may return to you, did you blame me in good earnest, because I asked no money of my father?

B Would I perswade you to cozen your father?

A Truly it is not a thing like-

Facile est objurgationem pati, modò ne sequantur verbera.

Facile est, credo; sed duntaxat, quos neque pudor movet, neque ulli parentum reverentia.

Ego autem ipsa verbera ferre malim quam patris iræ objurgationem. Ex quo fit ut sedulò caveam ne quod illi præbeam causæ ad irascendum; id enim in quinto præcepto divini legis continetur.

Facis ut pium decet adolescentem.

Ejus rei laus non mihi, sed soli Deo tribuenda est.

Nempe à quo proficiscitur quicquid nobis inest boni.

Facit ille, ut quæ bona inspirat nobis, ea sequamur animo promptissimo.

Sed ut ad te redeam, quomodo reprehendebas me quod nullam pecuniam a patre rogâsem?

An ego te vellem ad fallendum patrem inducere?

Mihi quidem non sit

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A Let u

our

thing

- ly to me, yet you have beguiled me. 220 simile me tamen ipsum
fesellisti.
- B How? 220 Quomodo?
- A Because you seem'd to speak in earnest, you did so handsomely set a face answerable to your words. 225 Quia serid loqui videbaris, adeo aptè vultum verbis ipsis accommodabas.
- B But what do you think of this our talking together? 230 Sed quid censes de hac nostra confabulatione?
- A You have given us a very fit subject to talk of in this our evening time of leisure. 230 Argumentum satis aptum dedisti nobis in hoc otio nostro vespertino.
- B Had our discourse any thing in it which the Monitor might have found fault with, if perchance he had watch'd us (as he uses to do) closely? 235 Ecquid habuit sermo noster quod reprehendisset Observator, si fortè (ut solet) nos observasset ex insidiis?
- A Nothing as I suppose. 240 Nihil, ut opinor.
- B Indeed it is very true which our Master doth often tell us. 245 Professò verum est quod sæpe nobis præceptor inculcat.
- A What is that? Quid illud est?
- B That the copy and liberty of the Latin tongue is got by these means especially, by often writing, discoursing, reading authors, and turning English into Latin, or Latin into English. 250 Latine lingua copiam & facultatem comparari his potissimum rebus, sæpe scribendo, confabulando, legendis auctoribus, Anglica Latine, Latina Anglicè vertendo.
- A Let us diligently exercise our selves then in these things, by God's assist- 255 Ergò his rebus diligenter nos exerceamus, adjuvante Domine Deo, in
ance

- ance, in whose hands are
all our studies.
- A The same God grant, that 260 Idem faxit, ut ejus erga
we may perpetually ce-
lebrate his benefits to-
wards us with true wor-
ship and worthy praise.
- B This is our work, this is our
strife,
Let's haste both great and
small:
I wish that this may be the 265 Hoc opus, hoc studium, parvi
main properemus & ampli:
Of our desires all.
- A But hark the clock.
- B It puts us in mind in good 270 Hac sic votorum summa su-
time; and therefore let prema precor.
us give over.
Otherwise Sun-set will
come upon us here.
- Col. 38. Honoratus, Vimi-
amus, Pratenfis, the
Usher.
- Col. 38. Honoratus, Vi-
miamus, Pratenfis,
Pædagogus.
- H What wantest rest, in its
course can't endure;
This repairs strength, and
keeps the limbs in ure.
Ovid.
- Quod caret alternâ requie du-
rabile non est;
Hæc reparas vires, fessaque
membra levat.
Ovid.
- Neither shall play in Children 5 Neo me offenderit lusus in
offend

offend
of chea

There is
dure co
tilian.

I see tr
verily
you
but y
most
song,
are wo

What v
to say
Say ever
hereaft
Testam

O brave
ry easi
we ha
them f
you ha
Master,

Yes inde
seeing
have su
Who sha
Will you
us see
this th
nours f

I will d
heart,
honours
I commen
For God
ry is to

offend me; this also is a sign
of chearfulness. Quintilian.

There is nothing that can en- 10
dure continual labour. Quin-
tilian.

I see what these tend to :
verily that I may have 15
you abroad to walk :
but you use to sing al-
most always the same
song, as our little birds
are wont to do.

What would you have us
to say then, Master?

Say every one his Sentence
hereafter out of the New
Testament.

O brave, this will be a ve- 25
ry easie thing to us; for
we have good store of
them forth coming. Will
you have us begin then 30
Master, just now?

Yes indeed I am willing ;
seeing (as you say) you
have such good store.

Who shall begin ? 35
Will you, Honoratus? let
us see how you can do
this thing for your ho-
nours sake.

I will do it with all my 40
heart, but for God's
honours sake.

I commend that saying.
For God's honour and glo-
ry is to be preferred in, 45

pueris ; est & hoc alacritas
sis signum. Quintil.

Nulla res est que perferre
possit continuum laborem.
Quintil.

Video quorsum spectant ista ;
nimirum ut vos ambula-
tum ducam ; sed tandem
canilenam semper fere re-
santatis, ut solent nostræ
aviculæ.

Quid ergo vis dicamus,
Præceptor.

Dicite posthac suam quis-
que sententiam ex Novo
Testamento.

Euge, nihil erit nobis fa-
cilius ; habemus enim in
promptu multam earum
copiam. Vis ergo, Præ-
ceptor, ut jam nunc inci-
piamus ?

Sane velim ; quando (ut
ais) tanta est vobis copia.

Quis incipiet ?
Tunc Honorate ? vis ho-
noris tui causâ hujus rei
specimen edere ?

Id ego libenter faciam, sed
Dei honoris causâ.

Laudo istud verbum.
Divinus enim honor &
gloria omnibus in re-
all

- all things. Well, begin,
if you have any thing to
say. 50
- H Except your righteousness ex-
ceed the righteousness of the
Scribes and Pharisees, ye
cannot enter into the king-
dom of heaven: Mathew 55
the fifth Chapter.
- V Putting away lying, speak the
truth every one to his neigh-
bour: in the fourth Chap- 60
ter to the Ephesians.
- P Children obey your Parents
in all things, for this is
pleasing to the Lord: in the
third Chapter to the Co- 65
lossians.
- P Well done, a good proof:
see that your proceeding
be answerable; that is,
that you may diligently 70
go on hereafter.
- H He that hath given us a
beginning, will give us
good success.
We are to hope so. 75
- P Get you ready that we
may make timely haste to
go abroad.
- H We will be very ready
here presently. 80
- P Take every man his
cloak, that ye may go
abroad more handsomely.
But do you hear boys?
- P What would you have, 85
Master?
- bus est præferenda. Eja,
incipi, si quid habes.
- Nisi abundaverit iustitia ve-
stra plus quam Scribarum &
Phariseorum; non potestis
ingredi in regnum celorum:
Matthæi quinto capite.
- Deposito mendacio, loquimi-
ni veritatem quisque proxi-
mo suo: ad Ephesios capi-
te quarto.
- Filii, obedite parentibus in-
omnibus, hoc enim placet
Domino: ad Colossenses
tertio.
- Euge, bonum specimen: vi-
dete progressus respondens;
hoc est, ut pergatis in po-
sterum diligenter.
- Qui nobis principium de-
dit, dabit idem successum
prosperos.
Ita sperandum est.
- Parate vos, ut prodire mu-
turemus.
- Mox aderimus paratissimi
- Sumite suum quisque pallium
ut prodeatis honestius.
- Sed heus, pueri?
- Quid, Præceptor?

P See you
books
some
Pr So sha
more

V Was you
to day
M Where
been?
do?

V I was
M That is
your
to b
feldon

V As ver
but w
M Nothin
V Have w
to pla

M Yes sur
V How so
M Because
V Who g
M The M
but b
sent.

V What h
M free de
school

V What,
M from

P See you bring your Psalm-
books too ; we will sing
somewhere in a shadow.
Pr So shall our walking be
more pleasant. 90

Col. 39. V. M.

V Was you not at the school
to day ?

M Where should I have
been ? but what did you
do ? 5

V I was busse at home.

M That is fallen out besides
your wont ; for you use
to be away somewhat
seldom. 10

V As very seldom as I can ;
but what is done ?

M Nothing at all.

V Have we remedy, or leave
to play then ? 15

M Yes surely.

V How so ?

M Because of the Fair to day.

V Who gave it us ?

M The Master of the school ; 20
but by the Rector's con-
sent.

V What hath he granted you ?

M Freedom from every
school-exercise. 25

V What, for all the day ?

M From morning till sun-

Videte ut Psalmos etiam
adferatis : alibi in umbra
cantabimus.

Ita fiet ambulatio nostra
jucundior.

Col. 39. V. M.

Fuistine hodie in gymna-
sio ?

Ubi ergo fuisses ? tu verò
quid agebas ? 5

Eram domi occupatus.

Id evenit præter morem
tuum ; soles enim abesse
rarius.

Quam possim rarissimè ;
quid autem actum est ?

Nihil prorsus.

Ergone remissionem babe-
mus ? 15

Certò.

Quamobrem ?

Propter mercatum hodie.

Quis dedit ? (num.

Ludimagister ; permisso ta-
men Rectoris.

Quid concessit ?

Vacationem ab omni munere
scholastico.

An in totum diem ?

A mane ad occasum usque so-
let

set; though he diligently charged us, and at large, that in our time of leisure we should think of our business, that we come not to morrow to the school unprovided.

V What then shall we do? shall we abuse this leisure?

M Verily that doth not at all become boys of our age.

V But what are you going to do?

M To get me into my study; unless you like it better for us to walk abroad some whither an hour and an half.

V Should I refuse it? Nay, there is nothing that I like better now. For we shall have some discourse about our books in the mean time, and withal we shall exercise our body.

M Let us go then without the walls.

V Whither?

M As far as the water-side.

V I like that very well, but you shall tarry for me, if you please.

M How long?

V So long as whilst I go to put on my shoes

lis; tametsi diligenter multis quidem verbis admonuit, ut in otio de negotio cogitaremus ne cras in ludum veniremus imparati.

Quid igitur nos? hocne abutemur otio?

Id verò ætatem nostram decet minimè.

Tu verò quid paras facere?

Me recipere in musæolum, nisi fortè tibi magis placeat ut sequi horam aliquo prodeamus deambulatum?

Egone recusarem? imò, nihil est quod nunc magis velim. Nam & nos interea tractabimus aliquem sermonem literarum, & simul corpus exercebimus.

Eamus igitur extra muros.

Quonam?

Usque ad ripam lachis.

Valdè istud mihi arridet; sed tu (si placet) me expectabis.

Quamdium?

Tantisper dum crepidas

instead of my slippers.

mutatum in calceos.

Where will you have me
tarry for you ?

Ubi vis expectari ?

At the Franciscan Gate.

70

Ad Portam Franciscanam.

But see you do not deceive
me.

At vide ne me fallas.

Should I deceive my friend,
when I know that faith
is to be kept even with
an enemy ?

75

*An ego amicum fallerem,
cum sciam etiam inimico
servandam esse fidem ?*

Go your way, make haste ;
I will be reading some-
thing in the mean time,
whilst I tarry for you.

80

*Abi, festina ; ego, dum te
opperior, aliquid interim
legam.*

God save you, Marcellus.

Salve, Marcelle.

Who is that that salutes
me ?

85

Quis iste saluator ?

See, I am come again.

Ecce, redii.

What now, so quickly ? me-
thinks you have flown.

*Eho, tam citò ? mihi vide-
ris volâsse.*

No truly, my very affec-
tion hath put wings to my
feet.

90

*Nimirum affectus ipse pe-
dibus alas addidit.*

Let us go now by God's
guidance.

Eamus nunc, ducente Deo.

It is only God that leads
his forth, and brings them
back again.

95

*Solus Deus est qui suos du-
cit, ac reducit.*

Let us make haste, the
lake is a good way off
from hence.

100

*Maturemus ; satis longe
hinc lacus abest.*

We shall have the better
stomach to our dinner ;
go on.

*Tanto melius prandebimus ;
perge.*

THE END.

Herm. Schott. Col. 40.

Certainly if one desire to be a Latinist, he must use constantly to speak in Latin; for we become workmen by working.

Books do little good, where both a Master and often exercise are wanting.

FINIS.

Herm. Schott. Col. 40.

Certè oportet continuè fieri Latine, si quis Latinus effici desiderat; nam fabricando fabri sumus.

Libri parùm profunt, ubi deest & præceptor & exercitatio frequens.

Handwritten notes in cursive script, possibly a signature or marginalia.

FINIS.